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MAHĀBHĀRATA
BOOK THREE
THE FOREST
VOLUME FOUR

TRANSLATED BY
W. J. JOHNSON



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A *sandhi* grid is printed on the inside of the back cover

SANSKRIT ALPHABETICAL ORDER

Vowels:	<i>a ā i ī u ū ṛ ṝ ḷ ḹ e ai o au ṁ ḥ</i>
Gutturals:	<i>k kh g gh ṅ</i>
Palatals:	<i>c ch j jh ñ</i>
Retroflex:	<i>ṭ ṭh ḍ ḍh ṇ</i>
Labials:	<i>p ph b bh m</i>
Semivowels:	<i>y r l v</i>
Spirants:	<i>ś ṣ s h</i>

GUIDE TO SANSKRIT PRONUNCIATION

<i>a</i>	but	<i>k</i>	luck
<i>ā, â</i>	rather	<i>kh</i>	blockhead
<i>i</i>	sit	<i>g</i>	go
<i>ī, î</i>	fee	<i>gh</i>	bighead
<i>u</i>	put	<i>ṅ</i>	anger
<i>ū, û</i>	boo	<i>c</i>	chill
<i>ṛ</i>	vocalic <i>r</i> , American <i>purdy</i> or English <i>pretty</i>	<i>ch</i>	matchhead
<i>ṝ</i>	lengthened <i>ṛ</i>	<i>j</i>	jog
<i>ḷ</i>	vocalic <i>l</i> , <i>able</i>	<i>jh</i>	aspirated <i>j</i> , <i>hedgehog</i>
<i>e, ê, ē</i>	made, esp. in Welsh pro- nunciation	<i>ñ</i>	canyon
<i>ai</i>	bite	<i>ṭ</i>	retroflex <i>t</i> , <i>try</i> (with the tip of tongue turned up to touch the hard palate)
<i>o, ô, ô</i>	rope, esp. Welsh pronun- ciation; Italian <i>solo</i>	<i>ṭh</i>	same as the preceding but aspirated
<i>au</i>	sound	<i>ḍ</i>	retroflex <i>d</i> (with the tip of tongue turned up to touch the hard palate)
<i>ṁ</i>	<i>anusvāra</i> nasalizes the pre- ceding vowel	<i>ḍh</i>	same as the preceding but aspirated
<i>ḥ</i>	<i>visarga</i> , a voiceless aspira- tion (resembling English <i>h</i>), or like Scottish <i>loch</i> , or an aspiration with a faint echoing of the preceding vowel so that <i>taiḥ</i> is pro- nounced <i>tailh</i> ⁱ	<i>ṇ</i>	retroflex <i>n</i> (with the tip of tongue turned up to touch the hard palate)
		<i>t</i>	French <i>tout</i>
		<i>th</i>	tent <i>hook</i>

MAHA·BHÁRATA — THE FOREST

<i>d</i>	<i>dinner</i>	<i>r</i>	trilled, resembling the Italian pronunciation of <i>r</i>
<i>dh</i>	guild <i>dh</i> all	<i>l</i>	<i>linger</i>
<i>n</i>	<i>now</i>	<i>v</i>	<i>word</i>
<i>p</i>	<i>pill</i>	<i>ś</i>	<i>shore</i>
<i>ph</i>	up <i>ph</i> eaval	<i>ṣ</i>	retroflex <i>śh</i> (with the tip of the tongue turned up to touch the hard palate)
<i>b</i>	<i>before</i>	<i>s</i>	<i>hiss</i>
<i>bh</i>	<i>abhorrent</i>	<i>h</i>	<i>hood</i>
<i>m</i>	<i>mind</i>		
<i>y</i>	<i>yes</i>		

CSL PUNCTUATION OF ENGLISH

The acute accent on Sanskrit words when they occur outside of the Sanskrit text itself, marks stress, e.g. Ramáyana. It is not part of traditional Sanskrit orthography, transliteration or transcription, but we supply it here to guide readers in the pronunciation of these unfamiliar words. Since no Sanskrit word is accented on the last syllable it is not necessary to accent disyllables, e.g. Rama.

The second CSL innovation designed to assist the reader in the pronunciation of lengthy unfamiliar words is to insert an unobtrusive middle dot between semantic word breaks in compound names (provided the word break does not fall on a vowel resulting from the fusion of two vowels), e.g. Maha·bhárata, but Ramáyana (not Rama·áyana). Our dot echoes the punctuating middle dot (·) found in the oldest surviving samples of written Sanskrit, the Ashokan inscriptions of the third century BCE.

The deep layering of Sanskrit narrative has also dictated that we use quotation marks only to announce the beginning and end of every direct speech, and not at the beginning of every paragraph.

CSL PUNCTUATION OF SANSKRIT

The Sanskrit text is also punctuated, in accordance with the punctuation of the English translation. In mid-verse, the punctuation will not alter the *sandhi* or the scansion. Proper names are capitalized, as are the initial words of verses (or paragraphs in prose texts). Most Sanskrit

metres have four “feet” (*pāda*): where possible we print the common *śloka* metre on two lines. The capitalization of verse beginnings makes it easy for the reader to recognize longer metres where it is necessary to print the four metrical feet over four or eight lines. In the Sanskrit text, we use French *Guillemets* (e.g. «*kva saṃcicīṛṣuḥ?*») instead of English quotation marks (e.g. “Where are you off to?”) to avoid confusion with the apostrophes used for vowel elision in *sandhi*.

Sanskrit presents the learner with a challenge: *sandhi* (“euphonic combination”). *Sandhi* means that when two words are joined in connected speech or writing (which in Sanskrit reflects speech), the last letter (or even letters) of the first word often changes; compare the way we pronounce “the” in “the beginning” and “the end.”

In Sanskrit the first letter of the second word may also change; and if both the last letter of the first word and the first letter of the second are vowels, they may fuse. This has a parallel in English: a nasal consonant is inserted between two vowels that would otherwise coalesce: “a pear” and “an apple.” Sanskrit vowel fusion may produce ambiguity. The chart at the back of each book gives the full *sandhi* system.

Fortunately it is not necessary to know these changes in order to start reading Sanskrit. For that, what is important is to know the form of the second word without *sandhi* (pre-*sandhi*), so that it can be recognized or looked up in a dictionary. Therefore we are printing Sanskrit with a system of punctuation that will indicate, unambiguously, the original form of the second word, i.e., the form without *sandhi*. Such *sandhi* mostly concerns the fusion of two vowels.

In Sanskrit, vowels may be short or long and are written differently accordingly. We follow the general convention that a vowel with no mark above it is short. Other books mark a long vowel either with a bar called a macron (*ā*) or with a circumflex (*â*). Our system uses the macron, except that for initial vowels in *sandhi* we use a circumflex to indicate that originally the vowel was short, or the shorter of two possibilities (*e* rather than *ai*, *o* rather than *au*).

When we print initial *â*, before *sandhi* that vowel was *a*

<i>î</i> or <i>ê</i> ,	<i>i</i>
<i>û</i> or <i>ô</i> ,	<i>u</i>
<i>âi</i> ,	<i>e</i>

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<i>āu,</i>	<i>o</i>
<i>ā,</i>	<i>ā</i> (i.e., the same)
<i>ī,</i>	<i>ī</i> (i.e., the same)
<i>ū,</i>	<i>ū</i> (i.e., the same)
<i>ē,</i>	<i>ī</i>
<i>ō,</i>	<i>ū</i>
<i>āi,</i>	<i>ai</i>
<i>āu,</i>	<i>au</i>
' , before <i>sandhi</i> there was a vowel <i>a</i>	

FURTHER HELP WITH VOWEL SANDHI

When a final short vowel (*a*, *i* or *u*) has merged into a following vowel, we print ' at the end of the word, and when a final long vowel (*ā*, *ī* or *ū*) has merged into a following vowel we print " at the end of the word. The vast majority of these cases will concern a final *a* or *ā*.

Examples:

What before *sandhi* was *atra asti* is represented as *atr' āsti*

<i>atra āste</i>	<i>atr' āste</i>
<i>kanyā asti</i>	<i>kany" āsti</i>
<i>kanyā āste</i>	<i>kany" āste</i>
<i>atra iti</i>	<i>atr' ēti</i>
<i>kanyā iti</i>	<i>kany" ēti</i>
<i>kanyā īpsitā</i>	<i>kany" ēpsitā</i>

Finally, three other points concerning the initial letter of the second word:

(1) A word that before *sandhi* begins with *r̥* (vowel), after *sandhi* begins with *r* followed by a consonant: *yathā" rtu* represents pre-*sandhi* *yathā rtu*.

(2) When before *sandhi* the previous word ends in *t* and the following word begins with *ś*, after *sandhi* the last letter of the previous word is *c* and the following word begins with *ch*: *syāc chāstravit* represents pre-*sandhi* *syāt śāstravit*.

(3) Where a word begins with *h* and the previous word ends with a double consonant, this is our simplified spelling to show the pre-*sandhi*

CSL CONVENTIONS

form: *tad hasati* is commonly written as *tad dhasati*, but we write *tadd hasati* so that the original initial letter is obvious.

COMPOUNDS

We also punctuate the division of compounds (*samāsa*), simply by inserting a thin vertical line between words. There are words where the decision whether to regard them as compounds is arbitrary. Our principle has been to try to guide readers to the correct dictionary entries.

EXAMPLE

Where the Deva-nāgarī script reads:

कुम्भस्थली रक्षतु वो विकीर्णसिन्दूररेणुद्विरदाननस्य।
प्रशान्तये विघ्नतमश्छदानां निष्ठ्यूतबालातपपल्लवेव॥

Others would print:

kumbhasthalī rakṣatu vo vikīrṇasindūrareṇur dviradānanasya /
praśāntaye vighnatamaśchaṭānām niṣṭhyūtabālātapapallaveva //

We print:

Kumbha|sthalī rakṣatu vo vikīrṇa|sindūra|reṇur dvirad'|ānanasya
praśāntaye vighna|tamaś|chaṭānām niṣṭhyūta|bāl'|ātapal|pallav" ēva.

And in English:

“May Ganésha’s domed forehead protect you! Streaked with vermilion dust, it seems to be emitting the spreading rays of the rising sun to pacify the teeming darkness of obstructions.”

“Nava-sáhasanka and the Serpent Princess” I.3 by Padma-gupta

INTRODUCTION

“THE FOREST BOOK” (*Vana/parvan*)* is the third book of the great Indian epic, the Maha-bhárata. The central narrative of the Maha-bhárata deals with the conflict between two sets of cousins, the Káuravas and the Pándavas (who are both the descendants of a ruler called Bharata), for the lordship of what is now an area of northwest India. In terms of this narrative, “The Forest Book” covers the twelve years of the Pándavas’ exile in the forest, a penalty imposed upon them by the Káuravas because they have lost a rigged dicing match.

Much of the material presented in the *Vana/parvan* is, however, tangential to that account, and the book has been described as a “storehouse of myths, legends and instructions of all sorts, told to relieve the tedium of life in the forest.”* If that was the intention, then it must be counted successful beyond the frame of the narrative, since a number of these stories are now among the best known in Indian literature.*

The present volume consists of the concluding four episodes of “The Forest Book”:* “The Story of Rama” (*Rām’ôpākhyāna*), “The Glorification of the Faithful Wife” (*Patī/vratā/māhātmya*),* “The Robbing of the Earrings” (*Kuṇḍal’āharaṇa/parvan*) and “About the Drilling Sticks” (*Āraṇeya/parvan*).

Although consecutive in the text, these episodes differ considerably from one another in character, and as a result they give some indication of the range, preoccupations and style of the Maha-bhárata as a whole. The first two episodes are stories told by the brahmin sage Markandéya to the exiled Pándava king Yudhi-shthira, who is feeling sorry for

himself, especially after the events surrounding the abduction of Dráupadi (*Kṛṣṇā*), the Pándavas' wife. The stories of Rama and Sávitrī are therefore presented as morale-raising instances of, respectively, a hero overcoming even greater odds, and a virtuous wife who rescues her whole family. The third episode tells of how one of the Pándavas' main opponents (and unbeknownst to them, their older half brother),* Karna, is tricked, and thereby weakened, by the god Indra acting on their behalf. "The Forest Book" concludes with a near-fatal encounter between the Pándavas and a personification of Dharma, the Law. This takes the form of a verbal contest, which is eventually won by Dharma's son, Yudhi-shthira—a victory that secures the Pándavas' ability to remain incognito during their thirteenth year in exile, an additional condition imposed by the Káuravas after the dicing match. This marks a major transition in the epic story and provides a bridge to the next book of the Maha-bhárata, "The Book of Viráta" (*Virāṭa/parvan*), in which the events of that final year are narrated.

THE STORY OF RAMA

Rām'ôpākhyāna (3.273–292)

The basic narrative tells how Rama, having been du-biously exiled from his kingdom to the forest, suffers the abduction of his wife Sita at the hands of the demon Rávana. With the aid of his brother Lákshmana and an army of monkeys, Rama rescues her from her imprisonment in Lanka, kills Rávana and eventually regains his kingdom. There has been considerable debate about the relation of this condensed account of the story of Rama to that pre-

sented at length in Valmíki's epic Ramáyana. Most current scholarship accepts the view that "the source of the *Rām'ôpākhyāna* was a memorized version of the Ramáyana," probably drawn from the Northern recension of the latter prior to the completion of the Ramáyana as we now have it.* Indeed, BROCKINGTON suggests that the completed version itself depends on the *Rām'ôpākhyāna*, with each epic having been, by turns, the source of the other.* It is not surprising, therefore, that there are instances where the two narratives diverge, where material is rearranged, and where differences in detail and emphasis are evident.

One difference in emphasis between the *Rām'ôpākhyāna* and the finalized Ramáyana concerns the depiction of Rama.* With the exception of a brief episode where he is apparently presented as an incarnation of Vishnu (276.5), the Maha·bhárata's version of the story portrays Rama as a heroic, human figure. Indeed, the fact that Rama can, as a human, overcome his misfortune is precisely the point that Markandéya is trying to make when he tells the story to Yudhi-shthira, in an attempt to encourage similar resilience in the Pándava hero.

Other differences of emphasis concern the comparatively greater interest shown by the *Rām'ôpākhyāna* in the details of the battle, and in the treatment of Sita. Because the *Rām'ôpākhyāna* is not aware of the *Uttara/kāṇḍa* of the Ramáyana,* the contentious episodes of Rama's banishment of his wife after their return to Ayódhya, at the prompting of public opinion, and her subsequent final disappearance into the earth, are both absent from the Maha·bhárata's version of the story.

What is present, however, is a scene in which Rama, comparing Sita to an “oblation licked by a dog” (291.13), rejects her on the ground that she has, willy-nilly, been polluted by Rávana’s touch. At this point, Sita, supported by the gods, offers a spirited defense of herself, and Rama agrees to take her back, but without the ordeal by fire that is required of her in the Ramáyana. In due course husband and wife proceed together to Ayódhya. As SCHARF has pointed out,* the parallel that the Maha·bhárata apparently intends to draw between Yudhi-shthira and Rama on the one hand, and *Kṛṣṇā* (alias Dráupadi) and Sita on the other, is therefore hardly exact,* since Yudhi-shthira harbors no doubts at all about *Kṛṣṇā*’s purity, and is full of regret for her abduction and distress. In fact, while he is clearly supposed to draw strength from the example of Rama, Yudhi-shthira evidently imagines no such inspiring correspondence between his own wife and Sita,* since he goes on to ask if there has ever been a wife so pure and devoted as *Kṛṣṇā* (293.3). And in response, it is not to Sita that Markandéya turns as an exemplar, but to Sávitrī.

THE GLORIFICATION OF THE FAITHFUL WIFE

Pativrata/māhātmya (293–299)

This section of the “The Forest Book,” otherwise known after its heroine as “The Story of Sávitrī,” is one of the best-known episodes in the epic, and has been widely admired both in India and beyond.

Gustav Holst, for instance, composed a chamber opera on the theme of the devoted wife Sávitrī, who proves herself a match for death and brings her husband Sátyavat back to

life. Holst omitted what, in the Indian context, is perhaps as significant: Sāvitrī causes her father-in-law's eyesight to be restored, and ensures that her father has a hundred sons to continue the lineage.

Whereas the Western (and Christian) tradition is concerned with the redemptive power of love, the Indian is as much, or more, preoccupied with Dharma, "the Law." It is Sāvitrī's demonstrable knowledge of Dharma—right behavior in the right context, in accordance with universal principles—that convinces Yama (Death) to release Sátyavat and to grant her other requests. Dharma, in Sāvitrī's own words, "is the essential thing,"* "the eternal duty,"* known and acted upon by "the wise."

Clearly, Sāvitrī herself is one of the wise, but it is the nature of her dharma as a woman that, without a husband, she is incomplete, effectively "dead."* By saving her husband she thereby saves herself. It is this double peril (more than double, if the wider effect on parents and parents-in-law is to be taken into account) which makes Sāvitrī's encounter with Yama so crucial and so dramatically compelling.

While the parallel with Dráupadi as savior of the Pándavas frames "The Glorification of the Faithful Wife" and accounts for its inclusion in the Maha-bhárata as a whole, it needs no special justification when it comes to its own merits. In contrast to the compressed and sometimes breathless narrative of "The Story of Rama," the story of Sāvitrī unfolds with considerable charm and attention to detail, effortlessly evoking familial relationships and the life of various ascetic and exiled groups in the forest. Its reputation as a distinctive work of literature is fully deserved.

THE ROBBING OF THE EARRINGS

Kundal'āharana/parvan (300–310)

The earrings referred to in the title of this section belong to Karna, a major ally of Duryódhana and the Káuravas, although, as is shown in this episode (and as later becomes clear to the protagonists themselves), he is actually the Pándavas' older half brother.* Yudhi-shthira is concerned that, by virtue of his earrings and armor, Karna cannot be killed in battle. Indra (Shakra) undertakes to benefit the Pándavas by disguising himself as a brahmin and begging the earrings. Karna's father, the Sun (Surya), tries to preempt the "robbery" by warning his son of Indra's intention (300–302). Karna, however, cannot refuse a mendicant brahmin or break his vow to give alms, and he exchanges his immortality-conferring earrings for the single use of an infallible spear (310).

In this way he weakens himself and ensures his eventual death at the hands of his archrival, the Pándava hero Árjuna, who is also Indra's son.

Karna is presented here as conforming to the duty (*dharma*) of a perfect warrior (*kṣatriya*) in his devotion to brahmins, and in being the donor par excellence.* Given that he is supposed to come from a *sūta* family—i.e., one of mixed, and therefore inferior, caste—this warrior behavior is seemingly ironic. However, embedded at the heart of the tale of the robbing of the earrings, there is the story of Karna's true parentage, and of his adoption after his real mother, Kunti (Pritha), has had to cast him adrift (303–309). This provides what, in literary terms, is probably the most striking

passage in the entire episode, Kunti's lament for her baby son as she launches him, Moses-like, onto the waters of the Ashva River (308.10–21).

ABOUT THE DRILLING STICKS

Āraṇeya/parvan (311–315)

The drilling sticks in question are the two sticks used by a brahmin to light his ritual fires in the forest. After the sticks are carried off on the antlers of a deer, the brahmin asks the five Pándava brothers to retrieve them and thereby save the ritual. The brothers set off, but are thwarted. Tired and thirsty, each in turn approaches a pond to drink. There they are challenged by the voice of a yaksha (a tree spirit) to answer its questions before they drink, on pain of death. All the brothers, except for Yudhi-shthira, ignore the yaksha, drink from the pond, and fall down dead. Yudhi-shthira, however, allows himself to be questioned at length by the yaksha about the nature of the world and its denizens. Knowing all the answers, precisely because he is so well versed in dharma (the way things are), he is rewarded with his brothers' resurrection. The yaksha then reveals itself to be Yudhi-shthira's father, the personification of the Law (Dharma). He returns the drilling sticks to the brahmin, and guarantees the Pándavas' anonymity during their forthcoming yearlong stay in the court of King Viráta. With brahmin blessings ringing in their ears, the brothers and their wife, *Kṛṣṇā* (Dráupadi), prepare to quit the forest and start their thirteenth year in exile.

The yaksha's questions, which occupy the bulk of this episode, almost all belong to a category of verbal puzzle

known as *práśna*. In this they link themselves to a lengthy speculative tradition that reaches back through the Upanishads. As SHULMAN puts it:*

Both questions and answers tend to the metaphysical, with the latent center of meaning—the ultimate reality that is the true object of the quest—usually present only as a suggested power situated somewhere between the two explicit poles of the contest.

The exchanges between the yaksha and Yudhi-shthira culminate in a well-known set of questions and responses (313.114–118) about the nature of worldly existence.* The yaksha asks:

Who is happy? What is quite extraordinary? What is the path? And what is the news?

Ever-present are the twin powers of time and death. Dharma may seem opaque, but that is because our experience is opaque. The highest dharma in such circumstances is, in Yudhi-shthira's view, compassion (313.129). His father approves, and returns his brothers to life. Like Sávitri, the Pándava king has used his knowledge and wisdom—his mastery of Dharma—to gain a reprieve. Beyond this, Yudhi-shthira's answers demonstrate that beguiling mixture of the universal and the particular which exemplifies the Ma-ha-bhárata's underlying poetic power—a power that has the potential to speak to common human concerns across cultures and centuries. It is the aim of this translation to realize at least some of that potential.

INTRODUCTION

NOTES

- 1 Referred to as the *Āraṇyaka/parvan* in the Critical Edition.
- 2 BROCKINGTON, J. *The Sanskrit Epics* (Leiden: Brill, 1998), p. 30.
- 3 Which is not to say that they may not have existed in other forms before the Maha-bhārata was compiled.
- 4 *Adhyāyas* 273–315 of the edition of the Maha-bhārata used as the basis for this volume: *The Mahābhāratam with the Bharata Bhawadeepa Commentary of Nīlakaṇṭha*, RAMACHANDRASHASTRI KINJAWADEKAR, ed. (Poona: Chitrashala Press, 1929–36; repr. New Delhi: Oriental Book Reprint Corporation, 1978; 2nd ed. 1979). Vol. 3 *Vana Parva*. The differences between this text and that constituting the Critical Edition are mostly trivial. The most notable variance is the retention by KINJAWADEKAR of some verses that the editors of the Critical Edition relegate to the critical apparatus or the Appendix, most extensively in the Aranēya-parvan (“About the Drilling Sticks”).
- 5 Referred to as “The Story of Sāvitrī” (*Sāvitrī/upākhyāna*) in the Critical Edition.
- 6 To be precise, he is the older half brother of the three eldest Pāndavas, viz. Yudhi-shthira, Bhima and Ārjuna, since, in Kunti, they share the same mother.
- 7 BROCKINGTON, JOHN *The Sanskrit Epics* (Leiden: Brill, 1998), p. 474.
- 8 Ibid. p. 477. See BROCKINGTON pp. 473–77 for a summary of views about the relationship of the two accounts, and some treatment of the principal divergences.
- 9 The difference between the two versions on this point is, however, perhaps not as great as is sometimes suggested, given that the core story in the Rāmāyana shows little interest itself in a significant equation of Rama and Vishnu, as, for instance, pointed out by PETER SCHARF, *Rāmopākhyāna—The Story of Rāma in the Mahābhārata* (London: Routledge Curzon, 2003), pp. 5–6.

- 10 Clearly a late addition to the text as we now have it.
- 11 SCHARE, p. 15.
- 12 No doubt as a result of the interplay between the two epics.
- 13 Perhaps, as MADELEINE BIARDEAU suggests, Yudhi-shthira finds Sita too passive in comparison to the woman who has saved them all (*Le Mahābhārata* Tome I (Éditions du Seuil: Paris, 2002), p. 727.)
- 14 297.24, 25: *dharmam... pradhānam*.
- 15 297.35: *dharmah sanātanaḥ*.
- 16 297.52.
- 17 See note 6, above.
- 18 As Madeleine Biardeau points out (*Le Mahābhārata* Tome I (Éditions du Seuil: Paris, 2002), p. 751).
- 19 DAVID SHULMAN, *The Wisdom of Poets: Studies in Tamil, Telugu, and Sanskrit* (Oxford University Press: New Delhi, 2001), p. 43. In a chapter entitled “The Yakṣa’s Questions” (pp. 40–62), SHULMAN discusses at length the formulation of the *yakṣha*’s puzzles, and what may underlie them.
- 20 These verses provide another example of a well-known passage that has been omitted from the main text of the Critical Edition of the Maha·bhārata (although it is recorded in the Appendix). Consequently, VAN BUITENEN did not translate it.

INTRODUCTION

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MAHA·BHÁRATA BOOK 3
THE STORY OF RAMA

JANAMEJAYA uvāca:

273.1 **E**VAM HṚTĀYĀM KṚṢṆĀYĀM prāpya kleśam anuttamam
ata ūrdhvaṃ nara|vyāghrāḥ kim akurvata Pāṇḍavāḥ?

VAISAMPĀYANA uvāca:

Evam Kṛṣṇaṃ mokṣayitvā vinirjitya Jayadratham
āsāṃ cakre muni|gaṇair dharma|rājo Yudhiṣṭhiraḥ.
Teṣāṃ madhye maha”|rṣiṇāṃ śṛṇvatām anuśocatām
Mārkaṇḍeyam idaṃ vākyam abravīt Pāṇḍu|nandanah:

YUDHIṢṬHIRA uvāca:

Bhagavan deva’|rṣiṇāṃ tvam khyāto bhūta|bhaviṣya|vit
saṃśayaṃ pariṛcchāmi chindhi me hṛdi saṃsthitam.
5 Drupadasya sūtā hy eṣā vedi|madhyāt samutthitā
ayonijā mahā|bhāgā snuṣā Pāṇḍor mah”|ātmanah.
Manye kālāś ca balavān* daivaṃ ca vidhi|nirmitam
bhavitavyaṃ ca bhūtānāṃ yasya n’ āsti vyatikramaḥ,
Imāṃ hi patnīm asmākaṃ dharma|jñāṃ dharma|cāriṇīm
saṃspṛśed idṛśo bhāvaḥ śuciṃ stānyam iv’ ānṛtam.
Na hi pāpaṃ kṛtaṃ kiṃ cit karma vā ninditaṃ kva cit
Draupadyā brāhmaṇeṣv eva dharmah su|carito mahān.

JANAM·EJAYA said:

SO, AFTER THE UNPARALLELED trouble that came with 273.1
Krishná's* abduction, what did those tigerish men, the
Pándavas, do next?

VAISHAM·PÁYANA said:

When, in this fashion, he had freed Krishná, and conquered Jayad-ratha, Yudhi-shthira, the Law-king, sat down with a company of sages. In the midst of those attentive and sympathetic seers, Pandu's son said this to Markandéya:

YUDHI-SHTHIRA said:

Lord, among the gods and the seers you are celebrated for your knowledge of the past and the future—I implore you to slice through a doubt stuck in my heart:

This is Drúpada's daughter: she wasn't born from a womb, 5
she sprang from the middle of the sacrificial altar. She is the virtuous daughter-in-law of great-souled Pandu. I believe that time is powerful and destiny is subject to rules, and that, for human beings, what has to be cannot be side-stepped, since such an event could touch this wife of ours, who knows the Law and acts in accordance with it. It is like a false charge of theft brought against a pure man. For Drúpada's daughter has performed no evil at all, and has nowhere done anything for which she could be blamed. Indeed, she has well carried out the great Law in respect of brahmins.

Tāṃ jahāra balād rājā mūḍha|buddhir Jayadrathaḥ.
 tasyāḥ saṃharaṇāt pāpaḥ śīrasaḥ keśa|pātanam
 10 Parājayam ca saṃgrāme sa|śahāyaḥ samāptavān.
 pratyāhṛtā tath” āsmābhir hatvā tat Saindhavam balam.
 Tad dāra|haraṇam prāptam asmābhir avitarkitam -
 duḥkhaś c’ āyam vane vāso mṛgayāyāṃ ca jīvikā
 Himśā ca mṛga|jātīnām van’|āukobhir van’|āukasām,
 jñātibhir vipravāsaś ca mithyā|vyavasitair ayam.*
 Asti nūnam mayā kaś cid alpa|bhāgyataro naraḥ?
 bhavatā dr̥ṣṭa|pūrvo vā śruta|pūrvo ’pi vā bhavet?

MĀRKAṆḌEYA uvāca:

274.1 Prāptam apratimaṃ duḥkham Rāmeṇa Bharata’|r̥ṣabha
 rakṣasā Jānakī tasya hṛtā bhāryā balīyasā.
 Āśramād rākṣas’|ēndreṇa Rāvaṇena dur|ātmanā
 māyām āsthāya tarasā hatvā gr̥dhraṃ Jaṭāyuṣam.
 Pratyājahāra tāṃ Rāmaḥ Sugrīva|balam āśritaḥ
 baddhvā setuṃ samudrasya dagdhvā Laṅkāṃ śitaiḥ śaraiḥ.

YUDHIṢṬHIRA uvāca:

Kasmin Rāmaḥ kule jātaḥ? kiṃ|vīryaḥ? kiṃ|parākramaḥ?
 Rāvaṇaḥ kasya putro vā? kiṃ vairam tasya tena ha?
 5 Etan me bhagavan sarvaṃ samyag ākhyātum arhasi.
 śrotum icchāmi caritaṃ Rāmasy’ ākliṣṭa|karmaṇaḥ.

MĀRKAṆḌEYA uvāca:

Ajo nām” ābhavad rājā mahān Ikṣvāku|vaṃśa|jaḥ,
 tasya putro Daśarathaḥ śāsvat svādhyāyavān śuciḥ.
 Abhavaṃs tasya catvāraḥ putrā dharm’|ārtha|kovidāḥ
 Rāma|Lakṣmaṇa|Śatrughnā Bharataś ca mahā|balaḥ.

The muddy-minded king, Jayad-ratha, abducted her by force; and because of her abduction the wicked man had his hair lopped from his head, and with his fellows was defeated in battle. With the slaughter of the Sáindhava army we have recovered her; the abduction of our wife happened without warning. This life in the forest is a misery; we live by hunting—violence by forest-dwellers to forest-dwelling species. And this exile is at the hands of relatives determined to be false. Is there really anyone more wretched than I? Has your lordship seen, or even heard of, such a man before? 10

MARKANDÉYA said:

Bull of the Bharatas, Rama suffered immeasurably. His wife, the daughter of Jánaka, was forcibly abducted from the hermitage by a powerful demon—the evil-minded Rávana, lord of demons—who used his magical power, and killed the vulture Jatáyu. Relying on Sugríva's army, Rama took her back by building a bridge across the ocean and, with his keen arrows, burning Lanka. 274.1

YUDHI-SHTHIRA said:

Into which family was Rama born? What kind of hero was he? How bold? Whose son was Rávana? What was his quarrel with him? Tell me all of this properly, lord. I want to hear about the deeds of Rama, whose actions were tireless. 5

MARKANDÉYA said:

There was a great king called Aja, born into Ikshváku's line. His son, Dasha-ratha, was pure, and always reciting the Veda. He had four sons, experts in the Law and the way of the world: Rama, Lákshmana, Shatru-ghna and Bharata the mighty. Rama's mother was Kausálya, but Kaikéyi was

Rāmasya mātā Kausalyā Kaikeyī Bharatasya tu
sutau Lakṣmaṇa|Śatrughnau Sumitrāyāḥ paraṁ|tapau.
Videha|rājo Janakaḥ Sītā tasy' ātma|jā vibho
yāṁ cakāra svayaṁ tvaṣṭā Rāmasya mahiṣiṁ priyāṁ.

- 10 Etad Rāmasya te janma Sītāyās ca prakīrtitam.
Rāvaṇasy' āpi te janma vyākhyāsyāmi jan'|ēśvara.

Pitā|maho Rāvaṇasya sāksād devaḥ Prajāpatiḥ
svayaṁ|bhūḥ sarva|lokānāṁ prabhuḥ sraṣṭā mahā|tapāḥ.
Pulastyo nāma tasy' āsīn mānaso dayitaḥ sutaḥ
tasya Vaiśravaṇo nāma gavi putro 'bhavat prabhuḥ.
Pitaraṁ sa samutsṛjya pitā|maham upasthitaḥ.
tasya kopāt pitā rājan sasar'| ātmānam ātmanā.
Sa jajñe Viśravā nāma tasy' ātm'|ārdhena vai dvijaḥ
pratīkārāya sa|krodhas tato Vaiśravaṇasya vai.

- 15 Pitā|mahas tu prīt'|ātmā dadau Vaiśravaṇasya ha
amaratvaṁ dhan'|ēśatvaṁ loka|pālatvam eva ca
Īśānena tathā sakhyaṁ putraṁ ca Nalakūbaram
rāja|dhānī|niveśaṁ ca Laṅkāṁ rakṣo|gaṇ'|ānvitām.
Vimānaṁ Puṣpakaṁ nāma kāma|gaṁ ca dadau prabhuḥ
yakṣāṇāṁ ādhipatyam ca rāja|rājatvam eva ca.

MĀRKANDEYA uvāca:

- 275.1 Pulastyasya tu yaḥ krodhād ardha|deho 'bhavan muniḥ
Viśravā nāma sa|krodhaḥ sa Vaiśravaṇam aikṣata.
Bubudhe taṁ tu sa|krodham pitaraṁ rākṣas'|ēśvaraḥ
Kuberas tat|prasād'|ārthaṁ yatate sma sadā nṛpa.

Bharata's. Lákshmana and Shatru-ghna were the enemy-incinerating sons of Sumíttra. Jánaka was the king of Vidéha. His daughter, my lord, was Sita, whom the creator himself made to be Rama's beloved queen. I have told you of the 10 birth of Rama and Sita; I shall tell you about Rávana's birth too, lord of the people.

Rávana's grandfather was the god Praja-pati himself, the self-existent, the great ascetic lord and creator of all the worlds. His beloved son, born from his mind, was called Pulástya. He in turn had a mighty son, Vaishrávana, born from a cow, who, abandoning his father, looked after his grandfather. Angry, his father created a self from himself, my king. Out of half of the self he was born, in fury, as the twice-born called Víshravas to revenge himself on Vai- 15 shrávana. But, pleased with Vaishrávana, his grandfather gave him immortality, lordship of wealth, protectorship of a quarter, friendship with Ishána, a son, Nala-kúbara, and the royal seat and dwelling place of Lanka, full of troops of demons; he also gave a vehicle called Púshpaka, lord, which would go anywhere he wished, and the lordship of the *yakshas*, and sovereignty over kings.

MARKANDÉYA said:

The sage called Víshravas, who came in fury from half 275.1 of Pulástya's body, looked angrily on Vaishrávana. But the king of demons, Kubéra, knew that his father was angry, and ever tried to calm him, King.

Sa rāja|rājo Laṅkāyāṃ nyavasana nara|vāhanah
rākṣasīḥ pradadau tisrah pitur vai paricārikāḥ.
Tās tadā taṃ mah”|ātmānaṃ saṃtoṣayitum udyatāḥ
ṛṣiṃ Bharata|śārdūla nṛtya|gīta|viśaradāḥ.

5 Puṣpotkaṭā ca Rākā ca Mālinī ca viśaṃ pate
anyonya|spardhayā rājañ śreyas|kāmaḥ sumadhyamāḥ.
Sa tāsāṃ bhagavāṃs tuṣṭo mah”|ātmā pradadau varān
loka|pāl’|ōpamān putrān ek’|āikasyā yath”|lēpitān.
Puṣpotkaṭāyāṃ jajñāte dvau putrau rākṣas’|ēśvarau
Kumbhakarṇa|daśa|grīvau balen’ āpratimau bhuvi.
Mālinī janayām āsa putram ekaṃ Vibhīṣaṇam,
Rākāyāṃ mithunaṃ jajñe Kharah Śūrpaṇakhā tathā.
Vibhīṣaṇas tu rūpeṇa sarvebhyo ’bhyadhiko ’bhavat
sa babhūva mahā|bhāgo dharma|goptā kriyā|ratih.

10 Daśa|grīvas tu sarveṣāṃ śreṣṭho rākṣasa|pumgavaḥ
mah”|ōtsāho mahā|vīryo mahā|sattva|parākramaḥ.
Kumbhakarṇo balen’ āsīt sarvebhyo ’bhyadhiko yudhi
māyāvī raṇa|śauṇḍas ca raudras ca rajanī|caraḥ.
Kharo dhanuṣi vikrānto Brahma|dviṭ piśit’|āśanaḥ,
siddha|vighna|karī c’ āpi raudrī Śūrpaṇakhā tadā.
Sarve Veda|vidah śūrāḥ sarve sucarita|vratāḥ
ūṣuḥ pitrā saha ratā Gandhamādana|parvate.

Tato Vaiśravaṇaṃ tatra dadṛśur nara|vāhanam
pitrā sārddhaṃ samāsīnam ṛddhyā paramayā yutam.

15 Jāt’|āmarṣas tatas te tu tapase dhṛta|niścayāḥ
Brahmānaṃ toṣayām āsur ghoreṇa tapasā tadā.
Atiṣṭhad eka|pādena sahasraṃ parivatsarān
vāyu|bhakṣo daśa|grīvaḥ pañc’|āgniḥ susamāhitaḥ.

This king of kings, his vehicle a man, lived in Lanka; he gave three demonesses as servants to his father. Then, Bharata tiger, skilled in song and dance, they took pains to satisfy that great-souled seer—slender-waisted Pushpótkata, Raka and Málini, competing with each other, lord of the people, wanting the best. Pleased, the great-souled lord gave them gifts: sons like world-guardians, as each desired. Two sons were born to Pushpótkata: lords of the demons, Kumbha-karna and ten-necked Rávana, unequalled on earth in their strength. Málini bore one son, Vibhíshana; Raka bore the twins, Khara and the girl Shurpa-nakha. Now Vibhíshana exceeded them all in beauty. He was most fortunate, a protector of the Law, who delighted in ritual. But the ten-necked one was the best of them all—a bull of a demon, full of energy, virility, courage and character. Kumbha-karna surpassed all with his strength in a fight; he had magical powers, he was drunk on battle—a wild night-ranger. Khara was good with the bow, a flesh-eating brahmin-hater; and Shurpa-nakha was a wild balk to ascetics. They were all Veda-knowing warriors who performed their vows well. Devoted to him, they lived with their father on Mount Gandha-mádana.

Then they saw Vaishrávana, who has a man as his vehicle, at one with stupendous prosperity, sitting there with their father.

Indignant, they thereupon made a definite resolve to practice asceticism. And so they satisfied Brahma with their terrible austerities. The ten-necked Rávana stood on one foot for a thousand years, eating nothing but the wind,

Adhaḥ|śāyī Kumbhakarṇo yat'|āhāro yata|vrataḥ.
 Vibhīṣaṇaḥ śīrṇa|parṇam ekam abhyavahārayan
 Upavāsa|rator dhīmān sadā japyā|parāyaṇaḥ
 tam eva kālam ātiṣṭhat tīvraṁ tapa udāra|dhīḥ.
 Kharah Śūrpaṇakhā c' āiva teṣāṁ vai tapyatām tapaḥ
 paricaryām ca rakṣām ca cakratur hr̥ṣṭa|mānasau.

- 20 Pūrṇe varṣa|sahasre tu śiraś chittvā daś'|ānanaḥ
 juhoty agnau durādharṣas, ten' ātuṣyaj jagat|prabhuḥ.
 Tato Brahmā svayaṁ gatvā tapasas tān nyavārayat
 pralobhya vara|dānena sarvān eva pṛthak pṛthak.

BRAHM" ŌVĀCA

«Pṛito 'smi vo nivartadhvaṁ varān vṛṇuta putrakāḥ.
 yad yad iṣṭam ṛte tv ekam amaratvaṁ tath" āstu tat.
 Yad yad agnau hutam sarvaṁ śiras te mahad|īpsayā
 tath" āiva tāni te dehe bhaviṣyanti yathā purā.
 Vairūpyaṁ ca na te dehe kāma|rūpa|dharas tathā
 bhaviṣyasi raṇe 'rīṇām vijetā na ca saṁśayaḥ.»

RĀVAṆA uvāca:

- 25 «Gandharva|dev'|āsurato yakṣa|rākṣasatas tathā
 sarpa|kiṁnara|bhūtebhyo na me bhūyāt parābhavaḥ.»

in the middle of five fires, completely concentrated. Kum-bha-karna lay on the ground, limiting his food, stringent in his vows. Vibhíshana subsisted on just the one mangled leaf—delighting in fasting, wise, noble-minded, focussed on muttered recitations, he was intent at that time on the most exacting asceticism. With happy hearts, Khara and Shurpa-nakha served and protected them as they performed their ascetic practices.

But after a thousand years, the ten-headed Rávana, so 20
hard to attack, struck off his head and offered it to the fire. This pleased the lord of the universe. So Brahma himself arrived and made them stop their asceticism, tempting them all with individual gifts.

BRAHMA said:

“I am pleased with you, my little sons. Stop now, and choose some gifts. With the single exception of immortality, whatever you want shall be yours. If heads of yours have been fully offered into the fire out of a desire for something great, thanks to that desire, they shall be rejoined to your body, as before. Your body shall not be misshapen, and you shall assume any shape you wish. And you will conquer your enemies in battle—be in no doubt about that.”

RÁVANA said:

“May *gandhárvas*, gods, anti-gods, *yakshas*, demons, ser- 25
pents, *kim-naras* and ghosts not defeat me.”

BRAHM” ÔVĀCA

«Ya ete kīrtitāḥ sarve na tebhya ’sti bhayaṃ tava
ṛte manuṣyād bhadraṃ te tathā tad vihitam mayā.»

MĀRKAṆḌEYA uvāca:

Evam ukto daśa|grīvas tuṣṭaḥ samabhavat tadā,
avamene hi durbuddhir manuṣyān puruṣ’|ādakaḥ.

Kumbhakarṇam ath’ ôvāca tath” āiva prapitā|mahāḥ
sa vavre mahatīm nidrām tamasā grasta|cetanaḥ.

«Tathā bhaviṣyat’ îty» uktvā Vibhīṣaṇam uvāca ha
«varam vṛṇīṣva putra tvam prīto ’sm’ îti» punaḥ punaḥ.

VIBHĪṢAṆA uvāca:

30 «Param’|āpad|gatasy’ āpi n’ ādharme me matir bhavet
aśīkṣitam ca bhagavan Brahm’|āstraṃ pratibhātu me.»

BRAHM” ÔVĀCA

«Yasmād rākṣasa|yonau te jātasy’ âmitra|karṣana
n’ ādharme dhīyate buddhir amaratvaṃ dadāmi te.»

MĀRKAṆḌEYA UVĀCA:

Rākṣasas tu varam labdhvā daśa|grīvo viśāṃ pate
Laṅkāyās cyāvayām āsa yudhi jitvā dhan’|īśvaram.
Hitvā sa bhagavāḥ Laṅkāṃ âviśad Gandhamādanam
gandharva|yakṣ’|ânugato rakṣaḥ|kiṃpuruṣaiḥ saha.

BRAHMA said:

“None of those you have named shall endanger you— only a man. Honor to you! I have ordained it so.”

MARKANDÉYA said:

Addressed in this way, the ten-necked Rávana was satisfied. For the bad-minded man-eater despised human beings.

Then the great-grandfather addressed Kumbha-karna in a similar way. His consciousness was enveloped in darkness—he chose a deep sleep.

“Let it be so!” he said. To Vibhíshana he said repeatedly: “I am pleased, my son. Choose a gift.”

VIBHÍSHANA said:

“Even in the most extreme adversity, may my thought not 30
contravene the Law, and may the Brahma weapon appear to me without the need for instruction, my lord.”

BRAHMA said:

“Thinner of enemies, although you were born in a demon’s womb, because your mind is not engrossed in Lawlessness, I give you immortality!”

MARKANDÉYA said:

But lord of the people, once the ten-headed demon had obtained his gift, he beat the lord of wealth in battle and toppled him from Lanka. The lord left Lanka and went to Gandha-mádana, accompanied by *gandhárvas*, *yakshas*, demons and *kim-púrushas*.

Vimānaṃ Puṣpakaṃ tasya jahār' ākramya Rāvaṇaḥ.
śaśāpa taṃ Vaiśravaṇo: «na tvām etad vahiṣyati.

- 35 Yas tu tvāṃ samare hantā tam ev' ātad vahiṣyati
avamanya guruṃ māṃ ca kṣipraṃ tvaṃ na bhaviṣyasi.»

Vibhīṣaṇas tu dharm'ātmā satāṃ dharmam anusmaran
anvagacchan mahā|rāja śriyā paramayā yutaḥ.

Tasmai sa bhagavāṃs tuṣṭo bhrātā bhrātre dhan'ēśvaraḥ
sainā|patyaṃ dadau dhīmān yakṣa|rākṣasa|senayoḥ.

Rākṣasāḥ puruṣ'ādās ca piśācās ca mahā|balāḥ
sarve sametya rājānam abhyaṣiṅcan daś'|ānanam.

Daśa|grīvaś ca daityānāṃ devānāṃ ca bal'ôtkataḥ
ākramya ratnāny aharat kāma|rūpī vihaṃ|gamaḥ.

- 40 Rāvayām āsa lokān yat tasmād Rāvaṇa ucyate.
daśa|grīvaḥ kāma|balo devānāṃ bhayam ādadhat.

MĀRKANḌEYA uvāca:

- 276.1 Tato Brahma'rṣayaḥ sarve Siddhā deva|rāja'rṣayas tathā
havya|vāhaṃ puras|kṛtya Brahmāṇaṃ śaraṇaṃ gataḥ.

AGNIR uvāca:

«Yo 'sau Viśravasah putro daśa|grīvo mahā|balah
avadhyo vara|dānena kṛto bhagavatā purā.

Sa bād hate prajāḥ sarvā viprakārair mahā|balah,
tato nas trātu bhagavan n' ānyas trātā hi vidyate.»

Rávana attacked, and captured his aerial vehicle Púshpa-
 ka. Vaishrávana cursed him: “It won’t carry you! The man 35
 who shall kill you in battle is the only one it will carry.
 And since you have slighted me, an elder, you shall soon
 be dead!”

But supremely radiant Vibhíshana, the soul of the Law,
 remembering the Law of the good, followed Vaishrávana,
 great king. Pleased, his thoughtful brother, the lordly king
 of wealth, gave his brother the generalship of the *yaksha*
 and demon armies. The man-eating demons and mighty
pisháchas all gathered together and consecrated ten-headed
 Rávana as king. And bursting with strength, assuming what-
 ever shape he willed, roaming the skies, the ten-necked one
 attacked the *daityas* and the gods, and took their wealth.

He was called Rávana because he made the worlds cry 40
 out.* Ten-necked and headstrong, he spread terror among
 the gods.

MARKANDÉYA said:

Then the brahmin seers, the Siddhas, the gods and royal 276.1
 seers, placed the oblation-bearer (Fire) in front of them, and
 went to Brahma for refuge.

FIRE said:

“That mighty ten-necked son of Víshravas cannot be
 killed because, earlier, your lordship gave him a gift. That
 powerhouse is subjugating all creatures through his hostile
 actions. So save us, lord, we can find no other savior.”

BRAHM” ÔVĀCA

«Na sa dev’|âsuraiḥ śakyo yuddhe jetuṃ vibhāvaso
vihitaṃ tatra yat kāryam abhitas tasya nigrahe.

- 5 Tad|artham avatīrṇo ’sau man|niyogāc catur|bhujāḥ
Viṣṇuḥ praharatām śreṣṭhaḥ, sa tat karma kariṣyati.»

MĀRKANDEYA UVĀCA:

Pitā|mahas tatas teṣāṃ saṃnidhau Śakram abravīt:
«sarvair deva|gaṇaiḥ sārdham saṃbhavadhvaṃ mahī|tale.
Viṣṇoḥ sahāyān ṛkṣīṣu vānarīṣu ca sarvaśaḥ
janayadhvaṃ sutān vīrān kāma|rūpa|bal’|ānvitān.»
Tato bhāg’|ānubhāgena deva|gandharva|dānavāḥ
avatartuṃ mahīm sarve mantrayām āsur añjasā.

Teṣāṃ samakṣaṃ gandharvīm Dundubhīm nāma nāmataḥ
śaśāsa varado devo «gaccha deva|kāry’|ārtha|siddhaye.»

- 10 Pitā|maha|vacāḥ śrutvā gandharvī Dundubhī tataḥ
Mantharā mānuṣe loke kubjā samabhavat tadā.
Śakra|prabhṛtayaś c’ āiva sarve te sura|sattamāḥ
vānara’|rkṣa|vara|strīṣu janayām āsur ātmajān.
Te ’nvavartan pitṛn sarve yaśasā ca balena ca
bhettāro giri|śṛṅgāṇāṃ śāla|tāla|śil”|āyudhāḥ
Vajra|saṃhananāḥ sarve sarve c’ āugha|balās tathā
kāma|vīrya|balās c’ āiva sarve yuddha|viśāradāḥ
Nāg’|āyuta|sama|prāṇā vāyu|vega|samā jave
yatr’|ēcchaka|nivāsās ca ke cid atra van’|āukasaḥ.

BRAHMA said:

“O Fire, gods and anti-gods cannot defeat him in battle. This is a case where what has to be done to subdue him has been ordained. It is for that purpose that four-armed 5 Vishnu, the best assailant, has descended at my request. He shall do the deed.”

MARKANDÉYA said:

Then, in their presence, the grandfather* said to Shakra: “Take birth on the face of the earth with all the hosts of the gods. On female bears and monkeys all of you must generate heroic sons to be Vishnu’s companions, able to assume any shape at will.” Then the gods, *gandhárvas* and *dánavas* all determined how to descend quickly to the earth with various fractions of themselves.

In their presence, the gift-giving god instructed a *Gandhárvi* called Dúndubhi to set out for the successful execution of the gods’ purpose. Then, having heard the grandfa- 10 ther’s word, the *Gandhárvi* Dúndubhi became the hunchback Mánthara in the world of men. And all those fine gods, from Shakra down, generated offspring on the foremost female monkeys and bears. They all took after their fathers in fame and strength, splitters of mountain peaks, armed with *shala* trees, palms and stones; all were as hard as diamonds, as strong as torrents, all were deft in battle, with the power and strength they desired. Their life-force was equal to that of ten thousand elephants, they had the speed of the wind; some lived where they liked, some dwelt here in the forest.

- 15 Evam vidhāya tat sarvaṃ bhagavāḥ loka|bhāvanaḥ
 Mantharāṃ bodhayām āsa yad yat kāryaṃ yathā yathā.
 Sā tad|vacāḥ samājñāya tathā cakre mano|javā
 itaś c' ētaś ca gacchantī vaira|saṃdhukṣaṇe ratā.

YUDHIṢṬHIRA uvāca:

- 277.1 Uktam bhagavatā janma Rām'ādīnāṃ pṛthak pṛthak
 prasthāna|kāraṇaṃ Brahman śrotum icchāmi kathyatām.
 Kathaṃ Dāśarathī vīrau bhrātarau Rāma|Lakṣmaṇau
 samprasthitau vane Brahma Maithilī ca yaśasvinī?

MĀRKAṆDEYA uvāca:

- Jāta|putro Daśarathaḥ prītimān abhavan nṛpa
 kriyā|ratir dharma|rataḥ satataṃ vṛddha|sevitā.
 Krameṇa c' āsya te putrā vyavardhanta mah"āu|jasah
 Vedeṣu sarahasyeṣu dhanur|vedeṣu pāragāḥ.
 5 Carita|brahmacaryās te kṛta|dārās ca pārthiva
 yadā tadā Daśarathaḥ prītimān abhavat sukhī.
 Jyeṣṭho Rāmo 'bhavat teṣāṃ ramayām āsa hi prajāḥ
 mano|haratayā dhīmān pitur hṛdaya|nandanaḥ.
 Tataḥ sa rājā matimān matv" ātmānaṃ vayo 'dhikam
 mantrayām āsa sacivair dharma|jñaiś ca purohitaiḥ.
 Abhiṣekāya Rāmasya yauva|rājyena Bhārata
 prāpta|kālaṃ ca te sarve menire mantri|sattamāḥ.
 Lohit'ākṣaṃ mahā|bāhuṃ matta|mātaṅga|gāminam
 dīrgha|bāhuṃ mah"ōraskam nīla|kuñcita|mūrdhajaṃ

With all that ordered, the lordly creator of the world 15
made clear to Mánthara what kinds of things she was to
do and in what kinds of ways. Then, understanding his
command, she acted quick as thought, going hither and
thither, intent on stoking up hostility.

YUDHI-SHATHIRA said:

Your lordship has related the birth of Rama and the others 277.1
individually. I should like, brahmin, to hear the reason for
their departure. Tell me, brahmin, how were Rama and Lá-
kshmana, the heroic sons of Dasha-ratha, banished to the
forest with the radiant princess of Míthila?

MARKANDÉYA said:

Dasha-ratha, delighting in ritual, devoted to the Law,
ever the servant of his elders, was pleased, my king, with
the birth of his sons. And over time these sons of his grew
very energetic; they were well versed in the Vedas and their
mysteries, and in the treatises on archery. And when, my 5
king, their period of Vedic study was complete, and they had
taken wives, Dasha-ratha was pleased and happy. The eldest
of them was called Rama, because he delighted the people;
intelligent, he gladdened his father's heart with his charm.

Then the wise king, realizing that he was growing old,
consulted his ministers and Law-knowing priests. And all
those excellent advisers thought, Bhárata, that the time had
come to consecrate Rama as crown prince. Red-eyed, great-
armed, striding like a rutting elephant, long-armed, broad-
chested, with dark curling hair, shining in splendor, a hero, 10
not to be outdone by Shakra in battle, fully conversant
with every law, Brihas-pati's equal in thought, his subjects

- 10 Dīpyamānaṃ śriyā vīraṃ Śakrād anavaraṃ raṇe
 pāragaṃ sarva|dharmāṇāṃ Bṛhaspati|samaṃ matau
 Sarv'|ānurakta|prakṛtiṃ sarva|vidyā|viśāradam
 jit'|ēndriyam amitraṇām api dr̥ṣṭi|mano|haram
 Niyantāraṃ asādhūnāṃ goptāraṃ dharma|cāriṇām
 dhṛtimantam anādhṛṣyaṃ jetāraṃ aparājitam
 Putraṃ rājā Daśarathaḥ Kausaly'|ānanda|vardhanam
 saṃdr̥śya paramām pr̥tim agacchat Kuru|nandana.

Cintayaṃś ca mahā|tejā guṇān Rāmasya vīryavān
 abhyabhāṣata «bhadraṃ te!» prīyamāṇaḥ purohitam:

- 15 «Adya Puṣyo niśi brahman
 puṇyaṃ yogam upaiśyati
 saṃbhārāḥ saṃbhriyantām me
 Rāmaś c' ōpanimantryatām.»

Iti tad rāja|vacanaṃ pratiśruty' ātha Mantharā
 Kaikeyīm abhigamy' ēdaṃ kāle vacanam abravīt.
 «Adya Kaikeyi daurbhāgyaṃ rājñā te khyāpitaṃ mahat.
 āśīviṣas tvāṃ saṃkruddhaś caṇḍo daśatu durbhage.
 Subhagā khalu Kausalyā yasyāḥ putro 'bhiṣekṣyate
 kuto hi tava saubhāgyaṃ yasyāḥ putro na rājya|bhāk?»
 Sā tad vacanam ājñāya sarv'|ābharaṇa|bhūṣitā
 vedī|vilagna|madhy" ēva bibhratī rūpam uttamam

- 20 Vivikte patim āsādy hasant" īva śuci|smitā
 praṇayaṃ vyañjayant" īva madhuraṃ vākyam abravīt:
 «Satya|pratiñña yan me tvam kāmam ekaṃ niṣṣṭavān
 upākuruṣva tad rājyaṃ tasmān mucyasva saṃkaṭāt!»

were completely devoted to him. He was skilled in every branch of knowledge, he was in control of his senses, even his enemies were pleased to see him. He was a check on the wicked, a protector of the Law-abiding, firm, unassailable, a conqueror, unconquered—beholding such a son, adding to Kausálya's joy, King Dasha-ratha became very happy, delight of the Kurus.

Dwelling on Rama's qualities, the most lustrous and heroic king was pleased, and addressed his priest: "Be blessed! Tonight, brahmin, the Pushya asterism enters an
15 auspicious conjunction. Prepare my equipment, and invite Rama."

Hearing the king's words, Mánthara went to Kaikéyi and said this in due time: "Kaikéyi, today the king has revealed your great misfortune! Miserable woman, may you be bitten by a cruel and enraged venomous snake! Fortunate indeed is Kausálya, whose son will be consecrated. Where is your good fortune when your son has no share in the kingdom?" Understanding what she meant, she dressed herself in all her jewelry—her figure so wonderful, her waist as slender
20 as the curved center of the sacrificial altar—and approached her husband in private, as though amused, smiling sweetly. Seeming affectionate, she spoke the honied words:

"King, true to your word, grant the one wish you gave me. Free yourself from that obligation!"

RĀJ” ôvāca

«Varam dadāni te hanta tad grhāṇa yad icchasi
avadhyo vadhyatām ko 'dya? vadhyaḥ ko 'dya vimucyatām?
Dhanam dadāni kasy' ādya? hriyatām kasya vā punaḥ?
brāhmaṇa|svād ih' ānyatra yat kiṃ cid vittaṃ asti me.
Pṛthivyām rāja|rājo 'smi cātur|varṇyasya rakṣitā.
yas te 'bhilaṣitaḥ kāmo brūhi kalyāṇi mā ciram»

25 Sā tad vacanam ājñāya parigrhya nar'ādhīpam
ātmano balam ājñāya tata enam uvāca ha:

«Ābhiṣecanikaṃ yat te Rām'ārtham upakalpitaṃ
Bharatas tad avāpnotu, vanaṃ gacchatu Rāghavaḥ.»

Sa tad rājā vacaḥ śrutvā vipriyaṃ dāruṇ'ōdayam
duḥkh'ārto Bharata|śreṣṭha na kiṃ cid vyājahāra ha.
Tatas tath" ōktaṃ pitaraṃ Rāmo vijñāya vīryavān
vanaṃ pratasthe dharm'ātmā, rājā satyo bhavatv iti.

Tam anvagacchal lakṣmīvān dhanuṣmāl Lakṣmaṇas tadā
Sītā ca bhāryā bhadraṃ te Vaidehī Janak'ātmajā.

30 Tato vanaṃ gate Rāme rājā Daśarathas tadā
samayujyata dehasya kālā|paryāya|dharmaṇā.

Rāmaṃ tu gatam ājñāya rājānaṃ ca tathā gatam
ānāyya Bharataṃ devī Kaikeyī vākyam abravīt:

«Gato Daśarathaḥ svargaṃ, vana|sthau Rāma|Lakṣmaṇau.
grhāṇa rājyaṃ vipulaṃ kṣemaṃ nihata|kaṇṭakam.»

The KING said:

"I shall give you your gift, indeed! Whatever you wish, you shall receive. What innocent shall be executed today? What criminal shall now be freed? To whom shall I grant wealth today? Or from whom shall I remove it? All the riches on earth are mine—apart from the property of the brahmins. I am the king of kings on earth, the guardian of the four classes. Don't hesitate, beautiful woman, tell me: what pleasure is your desire?"

Taking in that speech, she embraced the lord of men; 25
then, realizing her power, she said to him:

"Let Bhárata receive the consecration prepared for Rama, and let Rághava* go to the forest."

On hearing that disagreeable, depressing request, the king was overcome with misery, best of Bharatas, and said nothing at all. But then, understanding what his father had been asked, heroic Rama, the soul of the Law, set out for the forest, so that the king might be true to his word.

Then the majestic bowman Lákshmana followed him, as did, bless her, his wife Sita, princess of Vidéha, daughter of Jánaka. After Rama had gone to the forest, King Da- 30
sha-ratha was subject to the law of the body—the passage of time.

So perceiving that Rama had gone and that the king had passed away, Queen Kaikéyi sent for Bhárata and said this:

"Dasha-ratha has gone to heaven. Rama and Lákshmana are in the forest. Seize the vast kingdom; it has been secured, the sting has been removed!"

Tām uvāca sa dharm'āṭmā: «nṛśaṃsaṃ bata te kṛtam
 patiṃ hatvā kulaṃ c' ēdam utsādyā dhana|lubdhayā.
 Ayaśaḥ pātayitvā me mūrdhni tvaṃ kula|pāṃsane
 sakāmā bhava me mātār!» ity uktvā praruroda ha.

35 Sa cāritraṃ viśodhy' ātha sarva|prakṛti|saṃnidhau
 anvayād bhrātaraṃ Rāmaṃ vinivartana|lālasaḥ.
 Kausalyāṃ ca Sumitrāṃ ca Kaikeyīm ca suduḥkhiṭaḥ
 agre prasthāpya yānaiḥ sa Śatrughna|sahito yayau.
 Vasiṣṭha|Vāmadevābhyāṃ vipraīś c' ānyaiḥ sahasraśaḥ
 paura|jānapadaiḥ sārđhaṃ Rām'|ānayaṇa|kāṅkṣayā.

Dadarśa Citrakūṭa|sthaṃ sa Rāmaṃ saha|Lakṣmaṇam
 tāpasānām alaṃkāraṃ dhārayantaṃ dhanur|dharam.

Visarjitaḥ sa Rāmeṇa pitur vacana|kāriṇā
 Nandiḡrāme 'karod rājyaṃ puras|kṛty' āsya pāduke.

40 Rāmas tu punar āśaṅkya paura|jānapad'|āgamam
 praviveśa mah"āraṇyaṃ Śarabhaṅ'|āśramaṃ prati.
 Satkṛtya Śarabhaṅgaṃ sa Daṇḍak'|āraṇyam āśritaḥ.
 nadīṃ Godāvarīm ramyaṃ āśritya nyavasat tadā.

Vasatas tasya Rāmasya tataḥ Śūrpaṇakhā|kṛtam
 Khareṇ' āsīn mahad vairam Janasthāna|nivāsīnā.
 Rakṣ"ārthaṃ tāpasānām ca Rāghavo dharma|vatsalaḥ
 caturdaśa|sahasrāṇi jaghāna bhuvi rākṣasān.
 Dūṣaṇam ca Kharam c' āiva nihatya sumahā|balau
 cakre kṣemaṃ punar dhīmān dharm'āraṇyaṃ sa Rāghavaḥ.

That soul of the Law said to her: “Alas, you have done a cruel thing! Because of your lust for wealth, you have killed your husband and ruined this family. You have brought down disgrace on my head, family-wrecker. I hope you’re satisfied, mother!” So saying, he wept.

Then, before all the subjects, he cleared his conduct of suspicion, and went after his brother Rama, hoping to make him return. Sending Kausálya, Sumíttra and Kaikéyi in front with vehicles, he went along, most sorrowfully, with Shatru-ghna, Vasíshttha, Vama-deva and thousands of other brahmins, and with townsmen and countryfolk as well, in the hope of bringing Rama back. 35

He saw Rama with Lákshmana on Mount Chitra-kuta, carrying his bow, and wearing the insignia of ascetics.

Sent away by Rama, who was honoring his father’s pledge, he made his kingdom in Nandi-grama, placing his sandals* in front of him. But Rama, fearing that the townsmen and countryfolk would come again, entered the great forest near to Shara-bhanga’s hermitage. After honoring Shara-bhanga, he continued to the Dándaka forest and the beautiful Go-dávari River, where he settled down. 40

Then, while Rama was living there, he fell into a great conflict, brought about by Shurpa-nakha, with Khara, who lived in Jana-sthana. Then Rághava,* who cared for the Law, killed fourteen thousand demons on earth to protect the ascetics. And by killing the exceptionally powerful Dúshana and Khara, the wise Rághava made the forest of the Law secure again.

45 Hateṣu teṣu rakṣaḥsu tataḥ Śūrpaṇakhā punaḥ
yayau nikṛtta|nās”|āuṣṭhī Laṅkāṃ bhrātur niveśanam.
Tato Rāvaṇam abhyetya rākṣasī duḥkha|mūrchitā
papāta pādayor bhrātuḥ saṃśuṣka|rudhir”|ānanā.

Tāṃ tathā vikṛtāṃ dr̥ṣṭvā Rāvaṇaḥ krodha|mūrchitaḥ
utpapāt’ āsanāt kruddho dantair dantān upaspr̥śan.
Svān amātyān visr̥jy’ ātha vivikte tām uvāca saḥ:

«ken’ āsy evaṃ kṛtā bhadre mām acinty’ āvamanya ca?

Kaḥ śulaṃ tikṣṇam āsādyā sarva|gātrair niṣevate?
kaḥ śirasy agnim ādāya viśvastaḥ svapate sukham?

50 Āśīviṣaṃ ghorataraṃ pādena spr̥śat’ īha kaḥ?
siṃhaṃ kesariṇaṃ kaś ca daṃṣṭrāyāṃ spr̥śya tiṣṭhati?»
Ity evaṃ bruvatas tasya srotobhyas tejaso ’rciṣaḥ
niścetur dahyato rātrau vṛkṣasy’ ēva sva|randhrataḥ.

Tasya tat sarvam ācakhyau bhaginī Rāma|vikramam
Khara|Dūṣaṇa|saṃyuktaṃ rākṣasānāṃ parābhavam.
Sa niścitya tataḥ kṛtyaṃ svasāram upasāntvya ca
ūrdhvam ācakrame rājā vidhāya nagare vidhim.

Trikūṭaṃ samatikramya Kāla|parvatam eva ca
dadarśa makar’|āvāsaṃ gambhīr’|ôdaṃ mah”|ôdadhim.

55 Tam atīty’ ātha Gokaṇṇam abhyagacchad daś’|ānanaḥ
dayitaṃ sthānam avyagraṃ śula|pāṇer mah”|ātmanaḥ.
Tatr’ ābhyagacchan Mārīcam pūrv’|āmātyaṃ daś’|ānanaḥ
purā Rāma|bhayād eva tāpasyaṃ samupāśritam.

And when those demons had been slain, Shurpa-na- 45
kha, her nose and lips sliced, went to Lanka, the home
of her brother. Weighed down with grief, the demoness
approached Rávana and fell at her brother's feet, her face
covered in dry blood.

Seeing her so mutilated, Rávana, blinded by rage, leaped
from his seat, incensed and grinding his teeth. Dismissing
his ministers, he asked her in private:

"Who, without remembering or regarding me, did this
to you, dear sister? Who, getting hold of a sharp spike,
uses it on all his limbs? Who lights a fire on his head, and
then relaxes and sleeps easy? Who among us pokes a terrible 50
venomous snake with his foot? Who, having touched the
tooth of the maned lion, stands still?" As he spoke, brilliant
flames shot from his pores as from a hollow tree burning
at night.

His sister told him the whole tale of Rama's valor—the
defeat of the demons, and of Khara and Dúshana. Then the
king resolved what had to be done: he consoled his sister, set
up the rule of law in the city, and stepped up into the sky.
He stepped beyond Mount Tri-kuta and Mount Kala, and
saw the great deep ocean, where the sea monsters live. Then 55
ten-headed Rávana crossed it and went toward Go-karna,
the beloved, safe haven of the great-souled trident-bearer.*
There, ten-headed Rávana approached Marícha, who had
once been his minister, but had since resorted to a life of
asceticism from fear of Rama.

MĀRKAṆḌEYA uvāca:

278.1 Mārīcas tv atha saṁbhrānto dr̥ṣṭvā Rāvaṇam āgatam
pūjayām āsa sat|kāraiḥ phala|mūl'|ādibhis tataḥ.
Viśrāntaṁ c' ānam āsīnam anvāsīnaḥ sa rākṣasaḥ
uvāca prasṛtaṁ vākyaṁ vākya|jño vākya|kovidam:

«Na te prakṛtimān varṇaḥ. kaccit kṣemaṁ pure tava?
kaccit prakṛtayaḥ sarvā bhajante tvām yathā purā?
Kim ih' āgamane c' āpi kāryaṁ te rākṣas'|ēśvara?
kṛtaṁ ity eva tad viddhi yady api syāt su|duṣkaram.»

5 Śaśaṁsa Rāvaṇas tasmai tat sarvaṁ Rāma|ceṣṭitam
samāsen' āiva kāryāṇi krodh'|āmarṣa|samanvitaḥ.

Mārīcas tv abravīc chrutvā samāsen' āiva Rāvaṇam:
«alaṁ te Rāmam āsādyā vīrya|jño hy asmi tasya vai.
Bāṇa|vegaṁ hi kas tasya śaktaḥ soḍhuṁ mah"|ātmanaḥ?
pravrajyāyām hi me hetuḥ sa eva puruṣa'|ṛṣabhaḥ.
Vināśa|mukham etat te ken' ākhyātaṁ durātmanā?»

tam uvāc' ātha sakrodho Rāvaṇaḥ paribhartsayan:
«Akurvato 'smad|vacanaṁ syān mṛtyur api te dhruvam!»

Mārīcaś cintayām āsa: «viśiṣṭān maraṇaṁ varam.

10 Avaśyaṁ maraṇe prāpte kariṣyāmy asya yan matam.»
tatas taṁ pratyuvāc' ātha Mārīco rākṣasaṁ varam:
«Kiṁ te sāhyaṁ mayā kāryaṁ kariṣyāmy avaśo 'pi tat.»

tam abravīd daśa|grīvo: «gaccha Sītāṁ pralobhaya
Ratna|śṛṅgo mṛgo bhūtvā ratna|citra|tanū|ruhaḥ.
dhruvaṁ Sītā samālakṣya tvām Rāmam codayiṣyati.
Apakrānte ca Kākutsthe Sītā vaśyā bhaviṣyati.
tām ādāy' āpaneṣyāmi. tataḥ sa na bhaviṣyati,
Bhāryā|viyogād durbuddhir. etat sāhyaṁ kuruṣva me!»

MARKANDÉYA said:

So Marícha, when he saw Rávana arriving, was agitated, 278.1
and greeted him with offerings, such as fruit and edible
roots. Sitting next to his resting guest, the demon knew how
to talk, and he spoke eloquently to the other skilled orator:

“This is not your normal color. Is your city safe? Do all
your subjects love you as before? And what, lord of demons,
is your purpose in coming here? Whatever the difficulty,
consider it done.” Rávana, filled with frustration and anger, 5
told him all that Rama had accomplished and, summarily,
what needed to be done.

But, on hearing this, Marícha said tersely to Rávana:
“Give up attacking Rama—I am one who knows his power.
Who can withstand the impact of that great-souled man’s
arrows? That bull of a man is the reason I became an ascetic.
What evil soul has shown you this gateway to destruction?”

Then Rávana answered him in an angry and threatening
manner: “Refusing to do what I ask will certainly mean
death for you!”

Marícha thought: “It’s better to die at the hands of a su-
perior being. Since death is certain, I shall do as he wishes.” 10
So Marícha answered the greatest of demons: “I shall do
whatever I can to help you, albeit unwillingly.”

The ten-necked Rávana said to him: “Go and tempt Sita.
Become a deer with bejewelled antlers, its hide covered in
dazzling gems. When Sita has seen you, she will certainly
incite Rama. And when Kakútstha* has departed, Sita will
be in my power. Then, when I have captured her and carried
her away, he shall be no more, the fool, because he’s separated
from his wife. Assist me in this way!”

ity evam ukto Mārīcaḥ kṛtv” ōdakam ath’ ātmanaḥ.

- 15 Rāvaṇaṃ purato yāntam anvagacchat su|duḥkhiṭaḥ.
tatas tasy’ āśramaṃ gatvā Rāmasy’ ākliṣṭa|karmaṇaḥ
Cakratus tad yathā sarvaṃ ubhau yat pūrva|mantritam.
Rāvaṇas tu yatir bhūtvā muṇḍaḥ kuṇḍī tri|daṇḍa|dhṛk
Mṛgaś ca bhūtvā Mārīcas taṃ deśam upajagmatuḥ.
darśayām āsa Mārīco Vaidehīm mṛga|rūpa|dhṛk.
Codayām āsa tasy’ ārthe sā Rāmaṃ vidhi|coditā.
Rāmas tasyāḥ priyaṃ kurvan dhanur ādāya satvaraḥ
Rakṣ”|ārthe Lakṣmaṇaṃ nyasya prayayau mṛga|lipsayā.
sa dhanvī baddha|tūṇīraḥ khaḍga|godh’|āṅguli|travān.

- 20 Anvadhāvan mṛgaṃ Rāmo Rudras tārā|mṛgaṃ yathā.
so ’ntarhiṭaḥ punas tasya darśanaṃ rākṣaso vrajan
Cakarṣa mahad adhvānaṃ. Rāmas taṃ bubudhe tataḥ.
nīśa|caram viditvā taṃ Rāghavaḥ pratibhānavān.
Amoghaṃ śaram ādāya jaghāna mṛga|rūpiṇam.

sa Rāma|bāṇ’|ābhīhataḥ kṛtvā Rāma|svaram tadā:
«Hā Sīte Lakṣmaṇ’ ēty!» evaṃ cukroś’ āta|svareṇa ha.
śuśrāva tasya Vaidehī tatas tām karuṇām giram.
Sā prādravad yataḥ śabdas, tām uvāc’ ātha Lakṣmaṇaḥ:
«alaṃ te śaṅkayā bhīru ko Rāmaṃ prahariṣyati?

- 25 Muhūrtād drakṣyase Rāmam bhārtāraṃ tvam śuci|smite!»
ity uktvā sā prarudatī paryaśaṅkata Lakṣmaṇam.
Hatā vai strī|svabhāvena śukla|cāritra|bhūṣaṇam
sā taṃ paruṣam ārabdhā vaktum sādhvī pati|vratā:

So addressed, Marícha performed the water offering for himself,* and followed sorrowfully after Rávana. Arriving 15
 at the hermitage belonging to Rama, the man whose actions are unblemished, the two of them then did everything as previously planned. So, Rávana, having become a shaven-headed renouncer, complete with a water pot and three staves, and Marícha, having turned himself into a deer, they approached that place. Marícha, in the deer's form, showed himself to the princess of Vidéha.* Driven by precept, she incited Rama to follow it. To do as she desired, Rama quickly took his bow, and, installing Lákshmana as her protector, set out to catch the deer. Like Rudra after the stellar deer,* so 20
 Rama, a bowman equipped with quiver, sword, arm-guards and finger-guards, pursued the beast.

The demon disappeared, then showed himself again. Shifting about, he led him a long way. Then Rama recognized him. Knowing him to be a creature of the night, quick-witted Rághava took an infallible arrow and felled the one who had disguised himself as a deer.

Then, hit by Rama's arrow, he put on Rama's voice, crying, "Oh, Sita, Lákshmana!," in a pained tone. Hearing his heartbreaking cry, the princess of Vidéha rushed in the direction of the sound. Then Lákshmana said to her: "Don't be afraid, timid woman. Who shall strike Rama? Shortly, 25
 you shall see Rama, your husband, sweet-smiling woman!" Spoken to in this way, she started crying: overtaken by her woman's nature, she suspected Lákshmana, the paragon of pure conduct. That good, devoted wife began to abuse him:

«N' āiṣa kāmō bhaven mūḍha yaṃ tvam prārthayase hṛdā.
 apy ahaṃ śaṣṭram ādāya hanyām ātmānam ātmanā.
 Pateyaṃ giri|śṛṅgād vā viṣeyaṃ vā hut'|āśanam,
 Rāmaṃ bhartāram utsrjya na tv ahaṃ tvām kathaṃ cana
 Nihīnam upatiṣṭheyaṃ śārdūlī kroṣṭukaṃ yathā.»
 etādṛṣaṃ vacaḥ śrutvā Lakṣmaṇaḥ priya|Rāghavaḥ.

30 Pidhāya karṇau sad|vṛttaḥ prasthito yena Rāghavaḥ.
 sa Rāmasya padaṃ gr̥hya prasasāra dhanur|dharāḥ.

Avīlakṣmaṇo bimb'|oṣṭīm prayayau Lakṣmaṇas tadā.
 etasminn antare rakṣo Rāvaṇaḥ pratyadr̥śyata
 Abhavyo bhavya|rūpeṇa bhasmac|channa iv' ānalaḥ
 yati|veṣa|praticchanno jihīṛṣus tām aninditām.
 Sā tam ālakṣya saṃprāptaṃ dharmal|jñā Janak'|ātma|jā
 nimantrayām āsa tadā phala|mūl'|āśan'|ādibhiḥ.

Avamanya tataḥ sarvaṃ sva|rūpaṃ pratipadyata
 sāntvayām āsa Vaidehīm iti rākṣasa|puṃgavaḥ:

35 «Sīte rākṣasa|rājo 'haṃ Rāvaṇo nāma viśrutaḥ.
 mama Laṅkā purī nāmnā ramyā pāre mah"|ōdadheḥ.
 Tatra tvam nara|nārīṣu śobhiṣyasi mayā saha
 bhāryā me bhava suśroṇi! tāpasam tyaja Rāghavam!»

Evam|ādīni vākyaṇi śrutvā tasy' ātha Jānakī
 pidhāya karṇau suśroṇī «m" āivam ity» abravīd vacaḥ:
 «Prapated dyauḥ sa|nakṣatrā pṛthivī śakalī|bhavet
 śaityam agnir iyān n' āhaṃ tyajeyaṃ Raghu|nandanam.
 Kathaṃ hi bhinna|karaṭaṃ padmīnam vana|gocaram
 upasthāya mahā|nāgaṃ kareṇuḥ sūkaram spṛśet?

“This desire locked in your heart cannot happen, fool! I would rather take a sword and kill myself, I would rather throw myself from a mountain peak, or walk into the fire, than ever give up my husband, Rama, and attend on you, low man, like a tigress on a jackal.” Hearing this speech, Lákshmana, who was devoted to Rághava,* shut his ears, 30 and set out, the virtuous man, as Rághava had; in Rama’s footsteps, he ran with his bow in hand.

So Lákshmana went, without glancing at the woman whose lips were like the *bimba* fruit. At the same time, the demon Rávana appeared—the impious in a pious form, hidden beneath an ascetic’s apparel, like a fire covered in ashes, hoping to abduct that blameless woman. Seeing him arrive, Jánaka’s Law-knowing daughter invited him to a meal of roots and fruits, and other things.

But despising all that, the bullish demon reverted to his own form, and made up to the princess of Vidéha: “Sita, I 35 am the famed king of the demons, Rávana. My delightful city, called Lanka, is on the far shore of the great ocean. There, among the most beautiful men and women, you shall shine alongside me. Be my wife, fair-hipped woman! Abandon Rághava the ascetic!”

Hearing these and similar words from him, fair-hipped Jánaki shut her ears, and said: “Don’t say such a thing! May the sky and the stars fall down, the earth shatter to pieces, may fire burn cold—I would not abandon the delight of Raghu.* For having attended on the great, forest-ranging, mottled, split-templed bull elephant, how can the elephant cow touch a pig? How I wonder, could any woman 40

40 Kathaṃ hi pītvā mādhvīkaṃ pītvā ca madhu|mādhavīm
lobhaṃ sauvīrake kuryān nārī kā cid? iti smare.*»

Iti sā taṃ samābhāṣya praviveś' āśramaṃ tataḥ
krodhāt praspuramāṇ' āuṣṭī vighunvānā karau muhuḥ.
Tām abhidrutya suśroṇīm Rāvaṇaḥ pratyāśedhayat,
bhartsayitvā tu rūkṣeṇa svareṇa gata|cetanām
Mūrdha|jeṣu nijagrāha ūrdhvam ācakrame tataḥ.
tām dadarśa tadā gr̥dhro Jaṭāyur giri|gocaraḥ
rudatīm «Rāma Rām' ēti» hriyamāṇām tapasvinīm.

MĀRKANDEYA uvāca:

279.1 Sakhā Daśarathasy' āsīj Jaṭāyur Aruṇ'|ātma|jaḥ
gr̥dhra|rājo mahā|vīraḥ Saṃpātir yasya sodaraḥ.
Sa dadarśa tadā Sītām Rāvaṇ' āṅka|gatām snuṣām
sa|krodho 'bhyadravat pakṣī Rāvaṇaṃ rākṣas'|ēśvaram.
Ath' āinam abravīd gr̥dhro: «muñca muñcasva Maithilīm!
dhriyamāṇe mayi kathaṃ hariṣyasi niśā|cara?
Na hi me mokṣyase jīvan yadi n' ōtsrjase vadhūm!»

uktv' āivaṃ rākṣas'|ēndraṃ taṃ cakarta nakharair bhṛśam.
5 Pakṣa|tuṇḍa|prahāraiś ca śataśo jarjarī|kṛtaḥ
cakṣāra rudhiraṃ bhūri giriḥ prasravaṇair iva.
Sa vadhyamāno gr̥dhreṇa Rāma|priya|hit'|āiṣiṇā
khaḍgam ādāya ciccheda bhujau tasya patatrināḥ.
Nihatya gr̥dhra|rājaṃ sa chinn'|ābhra|śikhar'|ōpamam
ūrdhvam ācakrame Sītām gr̥hītv' āṅkena rākṣasaḥ.

Yatra yatra tu Vaidehī paśyaty āśrama|maṇḍalam
saro vā sarito v' āpi tatra muñcati bhūṣaṇam.
Sā dadarśa giri|prasthe pañca vānara|puṃgavān
tatra vāso mahad divyam utsasarja manasvinī.

have a desire for sour jujube juice after drinking mead and sweet liquor?”

With these words she entered the hermitage, her lip trembling in anger, her arms flapping with emotion. Rávana ran after the fair-hipped woman and blocked her way. And having threatened her in a harsh voice, he grasped her, unconscious, by the hair, and ascended. Then Jatáyu, the vulture that roams the mountains, saw that female ascetic being carried away, crying, “Rama, Rama!”

MARKANDÉYA said:

The king of vultures, the great hero Jatáyu, son of Áruna, 279.1
brother of Sampáti, was a friend of Dasha-ratha. Seeing his daughter-in-law at Rávana’s side, the bird angrily rushed at Rávana, lord of demons. Then the vulture said to him: “Let go! Release the princess of Mithila! While I live, how shall you abduct her, night stalker? For I won’t release you alive, unless you let go of my daughter-in-law!”

So addressing the demon-king, he slashed at him viciously with his talons. Torn a hundred times by hits from 5
his wings and beak, he shed plentiful blood like a mountain covered in torrents. Hit by the vulture, who was trying to help those to whom Rama was dear, he took his sword and cut off the bird’s wings. Having stricken the vulture king, who was like a mountain peak with tattered clouds, the demon took Sita on his hip and went upward.

Now wherever the princess of Vidéha saw a ring of hermitages, a lake or a river, she let fall an ornament. On a tabletop mountain she saw five bullish monkeys. There the clever woman let fall her great celestial garment. Lifted 10

- 10 Tat teṣāṃ vānar' |ēndrāṇāṃ papāta pavan' |ōddhatam
madhye supītaṃ pañcānāṃ vidyun megh' |āntare yathā.
Acireṇ' āticakrāma khe|caraḥ khe carann iva.
dadarś' ātha purīm ramyāṃ bahu|dvārāṃ mano|ramāṃ
Prākāra|vapra|sambādhāṃ nirmītāṃ Viśvakarmaṇā,
praviveśa purīm Laṅkāṃ sa|Sīto rākṣas' |ēśvaraḥ.

Evam hṛtāyāṃ Vaidehyāṃ Rāmo hatvā mahā|mṛgam
nirvṛtto dadṛśe dhīmān bhrātaraṃ Lakṣmaṇaṃ tadā.

«Katham utsṛjya Vaidehīm vane rākṣasa|sevite?»
ity taṃ bhrātaraṃ dr̥ṣtvā «prāpto 's'» iti vyagarhayat.

- 15 Mṛga|rūpa|dhareṇ' ātha rakṣasā so 'pakarṣaṇam
bhrātur āgamaṇam c' āiva cintayan paryatapyata.

Garhayann eva Rāmas tu tvaritas taṃ samāsadat:

«api jīvati Vaidehī? n' ēti* paśyāmi Lakṣmaṇa.»
Tasya tat sarvam ācakhyau Sītāyā Lakṣmaṇo vacaḥ
yad uktavaty asadr̥śaṃ Vaidehī paścimaṃ vacaḥ.
Dahyamānena tu hṛdā Rāmo 'bhyapatad āśramam.
sa dadarśa tadā gṛdhraṃ nihataṃ parvat' |ōpamam.
Rākṣasaṃ śaṅkamānas tu vikṛṣya balavad dhanuḥ
abhyadhāvata Kākutsthas tatas taṃ sahaLakṣmaṇaḥ.

- 20 Sa tāv uvāca tejasvī sahitaṃ Rāma|Lakṣmaṇau:
«gṛdhra|rājo 'smi bhadrāṃ vāṃ sakhā Daśarathasya vai.»
Tasya tad vacanaṃ śrutvā saṃgrhya dhanuṣī śubhe:
«ko 'yaṃ pitaram asmākaṃ nāmn' āh' ēty?» ūcatuś ca tau.
Tato dadṛśatus tau taṃ chinna|pakṣa|dvayaṃ khagaṃ,
tayoh śaśaṃsa gṛdhras tu Sīt' |ārthe Rāvaṇād vadham.
Apr̥cchad Rāghavo gṛdhraṃ: «Rāvaṇaḥ kām diśaṃ gataḥ?»
tasya gṛdhraḥ śiraḥ|kampair ācacakṣe mamāra ca.

by the wind, that bright yellow cloth fell among the five monkey-lords, like lightning among clouds. Like a bird in the sky, he* quickly went a long way. Then he saw his beautiful, pleasant city with its many gates; The demon-lord, together with Sita, entered the city of Lanka, bounded by ramparts and walls, the work of Vishva-karman.

While the Vidéha princess was being abducted in this way, wise Rama, who had killed the great deer, turned back and saw Lákshmana. Seeing his brother, he rebuked him: “Why have you come here, leaving the princess of Vidéha in a forest haunted by demons?” Then, thinking of how he 15 had been drawn away by a demon in the form of a deer, and of his brother’s arrival, he was consumed with worry.

Reproaching him, Rama hurried up to him: “Is the Vidéha princess still alive? I don’t see her, Lákshmana.” Lákshmana reported all Sita’s words to him—the final unbalanced words the Vidéha princess had spoken. With a burning heart Rama rushed to the hermitage. So he saw the fallen vulture, looking like a mountain. Suspecting a demon, Kakútstha, his powerful bow drawn, ran with Lákshmana toward it.

The lustrous bird addressed Rama and Lákshmana: “I am 20 king of the vultures, bless you—a friend of Dasha-ratha.” Hearing this, they relaxed their bright bows and said: “Who is this who calls our father by name?” Then they saw that bird with both his wings cut off, and the vulture told them how, for Sita’s sake, he had been stricken by Rávana. Rágghava asked the vulture: “Which direction did Rávana go in?” With head movements the vulture told them, and died.

- Dakṣiṇām iti Kākutstho viditv” āsya tad iṅgitam
sat|kāraṃ lambhayām āsa sakhāyaṃ pūjayan pituḥ.
25 Tato dr̥ṣṭv” āśrama|padaṃ vyapaviddha|br̥ṣi|maṭam
vidhvasta|kalaśaṃ śūnyaṃ gomāyu|śata|saṃkulam
Duḥkha|śoka|saṃāviṣṭau Vaidehī|haraṇ’|ārditau
jagmatuḥ Daṇḍak’|āraṇyaṃ dakṣiṇena paraṃtapau.
Vane mahati tasmim̐s tu Rāmaḥ Saumitriṇā saha
dadarśa mṛga|yūthāni dravamāṇāni sarvaśaḥ,
Śabdaṃ ca ghoraṃ sattvānām dāv’|āgner iva vardhataḥ.
apaśyetām muhūrtāc ca Kabandhaṃ ghora|darśanam
Megha|parvata|saṃkāśaṃ śāla|skandhaṃ mahā|bhujam
uro|gata|viśāl’|ākṣaṃ mah”|ôdara|mahā|mukham.
30 Yadṛcchay” ātha tad rakṣaḥ kare jagrāha Lakṣmaṇam
viśādam agamat sadyaḥ Saumitriḥ atha Bhārata.
Sa Rāmam abhisam̐prekṣya kṛṣyate yena tan|mukham
viśaṇṇaś c’ ābravīd Rāmaṃ: «paśy’ āvasthām imām mama.
Haraṇam c’ āiva Vaidehyā mama c’ āyam upaplavaḥ
rājya|bhraṃśaś ca bhavatas tātasya maraṇam tathā.
N’ āham tvām saha Vaidehyā sametaṃ Kosalā|gatam
drakṣyāmi pṛthivī|rājye pitṛ|paitā|mahe sthitam.
Drakṣyanty āryasya dhanyā ye kuśa|lāja|śamī|lavaiḥ
abhiṣiktasya vadanam̐ somaṃ śānta|ghanaṃ yathā.»
35 Evaṃ bahu|vidhaṃ dhīmān vilālāpa sa Lakṣmaṇaḥ.
tam uvāc’ ātha Kākutsthaḥ saṃbhrameṣv apy asaṃbhramaḥ:
«Mā viśīda nara|vyāghra! n’ āiṣa kaś cin mayi sthite.
chindhy asya dakṣiṇam̐ bāhum̐ chinnaḥ savyo mayā bhujah!»

Kakútstha, understanding his gesture to point to the south, accorded him reverence, honoring his father's friend. Seeing the site of the empty hermitage, where seats had been 25
thrown about, and jars smashed, thronging with hundreds of jackals, the incinerators of their foes, overcome by grief and sorrow, tormented by the Vidéha princess's abduction, took the southern path through the Dándaka forest. But in that great forest Rama and Sumitra's son Lákshmana saw herds of deer running in all directions, and heard the terrible sound of the creatures, like a spreading forest fire. And shortly they saw the loathsome looking *kabándha*, who appeared like a mountain of clouds, broad-shouldered as a *shala* tree, mighty-armed, with huge eyes in his chest, and a great mouth in his great belly.

Suddenly that demon grasped Lákshmana in his hand, 30
and, instantly, Sumitra's son was filled with despair, O Bhá-rata. As he was drawn toward his mouth, he looked at Rama and said, despairingly: "See my plight—the Vidéha princess abducted, my current calamity, your fall from the kingdom, and our father's death. I shall not see you reunited with the Vidéha princess, or returned to Kósala and established again in the kingdom of your fathers and grandfathers on earth. Fortunate are they who shall see your lordship's face consecrated with grass, parched rice and *shami* logs, like the moon when its clouds have been dispelled."

Such was the manifold lament of Lákshmana the wise. 35
Then, unmoved among the confusion, Kakútstha said to him: "Tigerish man, don't despair! While I am here, he is nothing. Cut off his right arm*—I have severed his left!" With these words, Rama lopped off his arm, sliced with

Ity evaṃ vadatā tasya bhujo Rāmeṇa pātitaḥ
khaḍgena bhr̥ṣā|tikṣṇena nikṛttas tila|kāṇḍavat.
Tato 'sya dakṣiṇaṃ bāhuṃ khaḍgen' ājaghniṇvān balī
saumitirī api saṃprekṣya bhr̥taraṃ Rāghavaṃ sthitam.
Punar jaghāna pārśve vai tad rakṣo Lakṣmaṇo bhr̥ṣam.
gatāsur apatad bhūmau Kabandhaḥ sumahāṃs tataḥ.

40 Tasya dehād viniḥsṛtya puruṣo divya|darśanaḥ
dadṛṣe divam āsthāya divi sūrya iva jvalan.

Papraccha Rāmas taṃ vāgmī: «kas tvam? prabrūhi pr̥cchataḥ
kāmayā kim idaṃ citram? āścaryaṃ pratibhāti me!»

Tasy' ācacakṣe: «gandharvo Viśvāvasur ahaṃ nṛpa
prāpto brahm'ānuśāpena yoniṃ rākṣasa|sevitām.
Rāvaṇena hṛtā Sītā rājñā Laṅk'ādhivāsinā.

Sugrīvaṃ abhigacchasva sa te sāhyaṃ kariṣyati.

Eṣā Pampā śiva|jalā haṃsa|kāraṇḍav'āyutā
Ṛṣyamūkasya śailasya saṃnikarṣe taṭākinī.

45 Vasate tatra Sugrīvāś caturbhiḥ sacivaiḥ saha
bhr̥tā vānara|rājasya Vālino hema|māliṇaḥ.

Tena tvam saha saṃgamyā duḥkha|mūlaṃ nivedaya,
samāna|śīlo bhavataḥ sāhāyyaṃ sa kariṣyati.

Etāvac chakyam asmābhir vaktuṃ: draṣṭāsi Jānakīm.
dhruvaṃ vānara|rājasya vidito Rāvaṇ'ālayaḥ.»

Ity uktv' āntarhito divyaḥ puruṣaḥ sa mahā|prabhaḥ
vismayaṃ jagmatuś c' ōbhau pravīrau Rāma|Lakṣmaṇau.

MĀRKAṆḌEYA uvāca:

280.1 Tato 'vidūre nalinīm prabhūta|kamal'ōtpalām
Sītā|haraṇa|duḥkh'ārtaḥ Pampāṃ Rāmaḥ samāsadat.
Mārutena suśītena sukhen' āmṛta|gandhinā
sevyamāno vane tasmiñ jagāma manasā priyām.

his super-sharp sword, like a sesame stalk. Then Sumít-ra's powerful son, seeing his brother Rághava holding fast, struck off his right arm with his sword. Again Lákshmana struck the demon powerfully on the side. Then the gigantic *Kabándha* fell lifeless to the ground. From his body there 40 emerged a godlike person; it was seen to mount into the sky, blazing like a sun in the heavens.

Eloquently, Rama asked him: "Who are you? Answer me, I need to know. What is this strange event? To me, it's a wonder!"

He told him: "King, I am the *gandhárva* Vishva-vasu. Through a brahmin curse I was born in a womb which was serviced by a demon. Sita was abducted by Rávana, the king who lives in Lanka. Go to Sugríva—he will help you. Here near Mount Rishya-muka there are the beneficent waters of Lake Pampa, full of geese and ducks. Sugríva, the 45 brother of the golden-garlanded monkey-king Valin, lives there with four counsellors. Go to him, and tell him the root of your sorrow. His case is similar to yours—he will help you. We can tell you this much: you will see Jánaka's daughter. The monkey-king definitely knows where Rávana lives." With these words, the super-radiant, godlike person disappeared, to the astonishment of the the two heroes, Rama and Lákshmana.

MARKANDÉYA said:

Then Rama, full of grief at the abduction of Sita, reached 280.1 nearby Lake Pampa, covered in red and blue lotuses. Escorted through that forest by a gentle cooling wind, fragrant with the elixir of immortality, his thoughts turned to his

Vilālāpa sa rāj' | êndras tatra kântām anusmaran
kāma|bāṇ' | ābhisaṃtaptāḥ. Saumitris tam ath' ābravīt:

«Na tvām evaṃ | vidho bhāvaḥ spraṣṭum arhati māna|da
ātmavantam iva vyādhiḥ puruṣaṃ vṛddha|śīlinam.

- 5 Pravṛttir upalabdhā te Vaidehyā Rāvaṇasya ca,
tām tvam puruṣa|kāreṇa buddhyā c' āiv' ōpapādaya.
Abhigacchāva Sugrīvaṃ śaila|sthama hari|pumaṅgavam
mayi śiṣye ca bhṛtye ca sahāye ca samāśvasa.»

Evam bahu|vidhair vākyaair Lakṣmaṇena sa Rāghavaḥ
uktaḥ prakṛtim āpede kārye c' ānantaro 'bhavat.

Niṣevya vāri Pampāyās tarpayitvā pitṛn api
pratasthatur ubhau vīrau bhrātaraū Rāma|Lakṣmaṇau.
Tāv Ṛṣyamūkam abhyetya bahu|mūla|phala|drumam
giry|agre vānarān pañca vīrau dadṛśatus tadā.

- 10 Sugrīvaḥ preṣayām āsa sacivaṃ vānaraṃ tayoh
buddhimantaṃ Hanūmantaṃ himavantam iva sthitam.
Tena saṃbhāṣya pūrvaṃ tau Sugrīvaṃ abhijagmatuḥ
sakhyaṃ vānara|rājena cakre Rāmas tadā nṛpa.

Tad vāso darśayām āsus tasya kārye nivedite
vānarāṇaṃ tu yat Sītā hriyamāṇā vyapāsrjat.
Tat pratyaya|karaṃ labdhvā Sugrīvaṃ plava|g' | ādhipam
pṛthivyāṃ vānar' | āiśvārye svayaṃ Rāmo 'bhyāṣecayat.
Pratijajñe ca Kākutsthaḥ samare Vāliṇo vadham
Sugrīvaś c' āpi Vaidehyāḥ punar ānayaṇaṃ nṛpa.

- 15 Ity uktvā samayaṃ kṛtvā viśvāsyā ca paras|param
abhyetya sarve Kiṣkindhāṃ tasthur yuddh' | ābhikāṅkṣiṇaḥ.

beloved. And there, remembering his beloved, the lord of kings lamented, scorched by love's arrow. Then Sumítṛa's son said to him:

"Honor-giver, this kind of feeling can no more touch you than a disease a self-possessed man whose habits are healthy. You've been given news of the Vidéha princess and Rávana. 5 Use human effort and intelligence to rescue her. Let's go to Sugríva, the bullish monkey on the mountain. You can be confident in me, your pupil, servant and companion."

Addressed in this way, with many kinds of words, by Lákshmana, Rághava became himself again, and concentrated on what had to be done. They worshipped the Pampa's water, and also made the water offering to their ancestors; then the two heroic brothers, Rama and Lákshmana, set out. They arrived at Rishya·muka, full of roots, fruit and trees; then the heroes saw five monkeys on the mountaintop. Sugríva sent them his monkey counsellor, wise Hanúmat, 10 steady as the Himálayas. Speaking with him first, they then approached Sugríva. So, my lord, Rama made friends with the monkey-king.

When he had told them what he had to do, they showed him the garment that Sita had dropped on the monkeys while she was being abducted. Receiving that proof from Sugríva, the monkey-lord, Rama himself consecrated him to lordship of earthly monkeys. And Kakútsṥa promised to kill Valin in battle, and Sugríva to recover the Vidéha princess, my king. So saying, they made an agreement, encouraged 15 one another, and all went to Kishkíndha, where they waited, eager for battle.

Sugrīvaḥ prāpya Kiṣkindhām nanād' āugha|nibha|svanaḥ
n' āsya tan mamṛṣe Vālī. Tārā taṃ pratyāṣedhayat:
«Yathā nadati Sugrīvo balavān eṣa vānaraḥ
manye c' āśrayavān prāpto. na tvaṃ niṣkrāntum arhasi!»

Hema|mālī tato Vālī Tārām tār'ādhip'|ānanām
provāca vacanaṃ vāgmī tām vānara|patiḥ patiḥ:
«Sarva|bhūta|ruta|jñā tvaṃ paśya! buddhyā samanvitā
kena c' āśrayavān prāpto mam' āiṣa bhrātr|gandhikaḥ?»

20 Cintayitvā muhūrtaṃ tu Tārā tār'ādhipa|prabhā
patim ity abravīt prājñā: «śṛṇu sarvaṃ kap'īśvara!
Hṛta|dāro mahā|sattvo Rāmo Daśarath'|ātmajaḥ
tuly'|āri|mitratām prāptaḥ Sugrīveṇa dhanur|dharāḥ.
Bhrātā c' āsya mahā|bāhuḥ Saumitrir aparājitaḥ
Lakṣmaṇo nāma medhāvī sthitaḥ kāry'|ārtha|siddhaye.
Maindaś ca Dvididaś c' āpi Hanūmāṃś c' ānil'|ātmajaḥ
Jāmbavān ṛkṣa|rājaś ca Sugrīva|sacivāḥ sthitaḥ.
Sarva ete mah'ātmāno buddhimanto mahā|balāḥ
alam tava vināśāya Rāma|vīrya|bal'|āśrayāt.»

25 Tasyās tad ākṣipyā vaco hitam uktaṃ kap'īśvaraḥ
paryaśaṅkata tām īrṣuḥ Sugrīva|gata|mānasām.

Tārām paruṣam uktvā sa nirjagāma guhā|mukhāt
sthitam Mālyavato 'bhyāse Sugrīvaṃ so 'bhyabhāṣata:
«Asakṛt tvaṃ mayā pūrve nirjito jīvita|priyaḥ
mukto jñātir iti jñātvā. kā tvarā maraṇe punaḥ?»

Reaching Kishkíndha, Sugŕiva roared with a noise like a flood. Coming from him, Valin could not tolerate it. Tará stopped him: “According to his roaring, Sugŕiva is a powerful monkey, and I think he’s arrived with support. Don’t go out!”

Then her husband, the eloquent, golden-garlanded Valin, the monkey-lord, made this speech to Tará, whose face was as beautiful as the moon: “You know the sound that every creature makes; you have intelligence. Look! With whose support has this seeming brother of mine turned up?”

Having thought for a moment, intelligent Tará, who 20
shone like the moon, said to her husband: “Listen to all this, monkey-lord! The great being Rama, Dasha-ratha’s son, a great bowman, whose wife has been abducted, has contracted an alliance with Sugŕiva in which they share the same friends and foes. And his brother, the mighty-armed, unconquered and intelligent son of Sumíttra, known as Lákshmana, stands ready to succeed in attaining the goal. And Sugŕiva’s counsellors, Mainda, Dvi-vida, Hanúmat, the son of the Wind, and the bear-king Jámavat stand ready. Great-souled, intelligent, super-strong—by depending on Rama’s power and might, all these are sufficient to destroy you.” Ignoring her speech, which had been uttered to help 25
him, the monkey-lord jealously suspected her of thinking of Sugŕiva.

Speaking harshly to Tará, he came out from the mouth of the cave, and said to Sugŕiva, who was standing near to Mount Mályavat: “I have defeated you many times before—you who are as dear as life to me—and released you know-

Ity uktaḥ prāha Sugrīvo bhrātaraṃ hetumad vacaḥ
 prāpta|kālam amitra|ghno Rāmaṃ saṃbodhayann iva:
 «Hṛta|rājyasya me rājan hṛta|dārasya ca tvayā
 kiṃ me jīvita|sāmarthyam? iti viddhi saṃāgatam.»

- 30 Evam uktvā bahu|vidhaṃ tatas tau saṃnipetatuḥ
 samare Vālī|Sugrīvau śāla|tāla|śil”|āyudhau.
 Ubhau jaghnatur anyonyam ubhau bhūmau nipetatuḥ
 ubhau vavalgatuś citraṃ muṣṭibhiś ca nijaghnatuḥ.
 Ubhau rudhira|saṃsiktau nakha|danta|parikṣatau
 śuśubhāte tadā vīrau puṣpitāv iva kiṃśukau.
 Na viśeṣas taylor yuddhe tadā kaś cana dṛśyate.

Sugrīvasya tadā mālāṃ Hanūmān kaṇṭha āsajat.
 Sa mālayā tadā vīraḥ śuśubhe kaṇṭha|saktayā
 śrīmān iva mahā|śailo Malayo megha|mālayā.

- 35 Kṛta|cihnaṃ tu Sugrīvaṃ Rāmo dṛṣṭvā mahā|dhanuḥ
 vicakarṣa dhanuḥ śreṣṭhaṃ Vālim uddīśya lakṣyavat.
 Viśphāras tasya dhanuṣo yantrasy’ ēva tadā babhau,
 vitatrāsa tadā Vālī śareṇ’ ābhihat’ ôrasi.
 Sa bhinna|hṛdayo Vālī vaktrāc choṇitam udvaman
 dadarś’ āvasthitaṃ Rāmam tataḥ Saumitriṇā saha.
 Garhayitvā sa Kākutsthaṃ papāta bhuvi mūrchitaḥ.
 Tārā dadarśa taṃ bhūmau tārā|patim iva cyutam.*

Hate Vālini Sugrīvaḥ Kiṣkindhāṃ pratyapadyata
 tāṃ ca tārā|pati|mukhīm Tārāṃ nipatit’|ēśvarām.

- 40 Rāmas tu caturo māsān pṛṣṭhe Mālyavataḥ śubhe
 nivāsam akarod dhīmān Sugrīveṇ’ ābhyupasthitaḥ.

ing you to be a relative. Who are you to hurry toward death again?"

Addressed in this way, Sugŕiva the enemy-killer spoke a tendentious speech to his brother, as though alerting Rama that the time had come: "King, I have had my kingdom usurped and my wife abducted by you. What is the meaning of my life? Know that this is what I've come to."

After uttering many things of this kind, Valin and Sugŕiva 30
fell on each other in battle, using *shala* and palm trees, and stones as weapons. They struck one another, fell on the ground together, executed extraordinary leaps and pummelled each other with their fists. Sprayed with blood, wounded by claws and teeth, the heroes then shone like *kímshuka* blossoms: there was no visible difference between them in battle.

Then Hanúmat placed a garland on Sugŕiva's neck. And the hero with the garland around his neck shone like the radiant great Mount Málaya, garlanded with clouds. And 35
when Rama saw that Sugŕiva had been marked out, the great bowman drew his best bow, making Valin his target. The bow vibrated like an engine. Then Valin shook, struck in the chest by the arrow. Valin, hit in the heart, vomiting blood from his mouth, saw Rama standing there with Sumíttra's son. Reviling Kakútstha, he fell on the ground, unconscious. Tará saw him lying on the earth like a fallen moon.

With Valin slain, Sugŕiva returned to Kishkindha and to moon-faced Tará, whose lord had fallen. But wise Rama 40
made his dwelling on the shining peak of Mount Málavata for four months, attended on by Sugŕiva.

Rāvaṇo 'pi puriṃ gatvā Laṅkāṃ kāmā|balāt kṛtaḥ
Sītāṃ niveśayāṃ āsa bhavane Nandan' |ōpame
Aśoka|vanik' |ābhyāśe tāpas' |āśrama|saṃnibhe.
bhartr̥|smaraṇa|tanv|aṅgī tāpasī|veṣa|dhārīṇī
Upavāsa|tapaḥ|śīlā tatṛ' |āsā pṛthul' |ēkṣaṇā,
uvāsa duḥkha|vasatīṃ phala|mūla|kṛt' |āśanā.

Dideśa rākṣasīs tatra rakṣaṇe rākṣas' |ādhipaḥ
prās' |āsi|śūla|paraśu|mudgar' |ālāta|dhārīṇīḥ

- 45 Dvy|akṣiṃ try|akṣiṃ lalāt' |ākṣiṃ dīrgha|jihvām ajihvikām
tri|stanīm eka|pādām ca tri|jaṭām eka|locanām.
Etās c' ānyās ca dīpt' |ākṣyaḥ karabh' |ōtkata|mūrdha|jāḥ
parivāry' āsate Sītāṃ divā|rātram atandritāḥ.
Tās tu tām āyat' |āpāṅgīm piśācyo dāruṇa|svaraḥ
tarjayanti sadā raudrāḥ paruṣa|vyañjana|svaraḥ:
«Khādāma pāṭayām' āinām tilaśaḥ pravibhajya tām
y' ēyaṃ bhartāram asmākam avamany' ēha jīvati!»

Ity evaṃ paribhartsantīs trāsyamānā punaḥ punaḥ
bhartr̥|śoka|samāviṣṭā niḥśvasy' ēdam uvāca tāḥ:

- 50 «Āryāḥ khādāta mām śighraṃ! na me lobho 'sti jīvite
vinā taṃ puṇḍarik' |ākṣaṃ nīla|kuñcita|mūrdhajam.
Apy ev' āhaṃ nirāhārā jīvita|priya|varjitā
śoṣaiṣyāmi gātrāṇi vyālī tāla|gatā yathā.
Na tv anyam abhigaccheyaṃ pumāṃsaṃ Rāghavād ṛte
iti jānīta satyaṃ me kriyatām yad anantaram!»
Tasyās tad vacanaṃ śrutvā rākṣasyas tāḥ khara|svanāḥ
ākhyātum rākṣas' |ēndrāya jagmus tat sarvam āditāḥ.*

Now, under the sway of the force of his lust, Rávana had gone to his city Lanka. He installed Sita in his Nán-dana-like abode,* near an *ashóka** grove that looked like an ascetic's hermitage. Her limbs thin from remembering her husband, wearing the dress of an ascetic, the wide-eyed woman's practice was austerity and fasting. There she spent miserable nights on a diet of fruit and edible roots.

There too the demon-king assigned female demons to guard her, bearing spears, swords, spikes, axes and flaming brands. Some were two-eyed, some three-eyed; some had 45 an eye in their forehead; some had long tongues, some were tongueless; some had three breasts, some a single foot; some had their hair in three braids above a solitary eye. These, and others, with blazing eyes and hair as thick as an elephant's trunk, sat around Sita day and night, without tiring. These horrible-sounding, terrible demonesses continuously threatened the long-eyed woman, rasping out their consonants: "Let's eat her! Let's tear her into seed-sized bits—this woman who lives here despising our lord!"

Terrified ever anew, sighing with grief for her husband, she said this to those threatening her so: "Noble ladies, eat 50 me quickly! Without that lotus-eyed man with the dark curling hair, I have no wish to live. Indeed, without food, separated from him who is as dear as life to me, I shall dry out my limbs like a snake in a palm tree. Besides Rághava I would never go to any man. Know that this is the truth—you can do what you like to me!" When they had heard her speech, those harsh-voiced demonesses went to report it all from the beginning to the demon-lord.

Gatāsu tāsū sarvāsu Trijaṭā nāma rākṣasī
sāntvayām āsa Vaidehīm dharmajñā priya|vādinī.

- 55 «Sīte vakṣyāmi te kiṃ cid, viśvāsaṃ kuru me sakhi.
bhayaṃ taṃ tyaja vām'|ōru śṛṇu c' êdam vaco mama.
Avinḍhyo nāma medhāvī vṛddho rākṣasa|puṃgavaḥ
sa Rāmasya hit'|ânveṣī tvad|arthe hi sa m" âvadat:

«Sītā mad|vacanād vācyā samāśvāsyā prasādyā ca:
«bhartā te kuśalī Rāmo Lakṣmaṇ' ânugato balī
Sakhyam vānara|rājena śakra|pratima|tejasā
kṛtavān Rāghavaḥ śrīmāṃs tvad|arthe ca samudyataḥ.
Mā ca te 'stu bhayaṃ bhīru Rāvaṇāl loka|garhitāt
Nalakūbara|śāpena rakṣitā hy asy nandini.

- 60 Śapto hy eṣa purā pāpo vadhūṃ Rambhāṃ parāmr̥ṣan
na śaknoty avaśāṃ nārīm upaitum ajit'|êndriyaḥ.
Kṣipram eṣyati te bhartā Sugrīveṇ' âbhirakṣitaḥ
Saumitri|sahito dhīmāṃs tvām c' êto mokṣayiṣyati.
Swapnā hi sumahā|ghorā dr̥ṣṭā me 'niṣṭa|darśanāḥ
vināśāy' âsya durbuddheḥ Paulastya|kula|ghātināḥ.
Dāruṇo hy eṣa duṣṭ'|ātmā kṣudra|karmā niśā|caraḥ
sva|bhāvāc chīla|doṣeṇa sarveṣāṃ bhaya|vardhanaḥ.

Spardhate sarva|devair yaḥ kāl'|ôpahata|cetanāḥ
mayā vināśa|līngāni swapne dr̥ṣṭāni tasya vai.

- 65 Tail'|âbhiṣikto vikaco majjan paṅke daś'|ānanāḥ
asakṛt khara|yukte tu rathe nr̥tyann iva sthitaḥ.

While they were all gone, a demoness called Tri-jata, who knew the Law and spoke sweetly, consoled the Vi-déha princess:

“Sita, let me tell you something—have confidence in me, 55
my friend. Drop your fear, woman of the lovely thighs, and hear this, my speech. There is an old, wise bull of a demon, called Avíndhya. He desires Rama’s welfare, and, for your sake, he said to me:

‘Calm and console her, then give Sita my message: “Your mighty husband—and Lákshmana too—is well. The radiant Rághava has contracted a friendship with the monkey-king, whose luster is like Shakra’s, and he is striving for your sake. Timid woman, don’t be afraid of Rávana, who is denounced by the world, since you, my daughter, are pro- 60
tected by Nala-kúbara’s curse. For in the past, this evildoer was cursed when he assaulted his nephew’s wife, Rambha: incapable of controlling his senses, he is unable to approach a woman against her will. Protected by Sugríva, your husband will soon arrive, along with the canny son of Sumíttra, and he will liberate you from here. For I have seen the most terrible unwanted sights in dreams, presaging the destruction of this most evil-minded destroyer of Pulástya’s son’s family. This bad-souled, mean creature, who ranges the night, spreads fear to all, through his own essential be-
ing and his flawed character.

In a dream I have seen signs of his destruction—he whose consciousness has been damaged by Death, who challenges all the gods: ten-headed, bald, smeared with sesame oil, 65
frequently standing on a donkey cart, seeming to dance while sinking in the mud. Here Kumbha-karna and others

Kumbhakarn'ādayaś c' ême nagnāḥ patita|mūrdha|jāḥ
gacchanti dakṣiṇām āśāṃ rakta|māly'ânulepanāḥ.

Śvet'ātapatraḥ s'ōṣṇīṣaḥ śukla|māly'ânulepanāḥ
śveta|parvatam ārūḍha eka eva Vibhīṣaṇaḥ
Sacivās c' āśya catvāraḥ śukla|māly'ânulepanāḥ
śveta|parvatam ārūḍhā mokṣyante 'smān mahā|bhayāt.
Rāmasy' āstreṇa pṛthivī parikṣiptā sa|sāgarā;
yaśasā pṛthivīm kṛtsnām pūrayiṣyati te patiḥ.

70 Asthi|saṃcayam ārūḍho bhuñjāno madhu|pāyasam
Lakṣmaṇaś ca mayā dṛṣṭo didhakṣuḥ sarvato diśam.
Rudatī rudhir'|ārdr'āṅgī vyāghreṇa parirakṣitā
asakṛt tvam mayā dṛṣṭā gacchantī diśam uttarām.
Harṣam eṣyasi Vaidehi kṣipraṃ bhartrā samanvitā
Rāghaveṇa saha bhrātrā Sīte tvam acirād iva.»

Ity etan mṛga|śāv'ākṣī tac chrutvā Trijaṭa|vacāḥ
babhūv' āśavatī bālā punar bhartṛ|samāgame.
Yāvad abhyāgatā raudrāḥ piśācyas tāḥ sudāruṇāḥ
dadrṣus tām Trijaṭayā sah' āsīnām yathā purā.

MĀRKANḌEYA uvāca:

281.1 Tatas tām bhartṛ|śok'ārtām dīnām malina|vāsasam
maṇi|śeṣ'ābhyalaṃkāraṃ rudatīm ca pati|vratām
Rākṣasībhir upāsyantīm samāsīnām śilā|tale
Rāvaṇaḥ kāma|bāṇ'ārto dadarś' ōpasasarpa ca.

Deva|dānava|gandharva|yakṣa|kiṃpuruṣair yudhi
ajito 'śoka|vanikām yayau kandarpa|pīḍitaḥ.
Divyā'āmbara|dharāḥ śrīmān su|mṛṣṭa|maṇi|kuṇḍalaḥ
vicitra|mālya|mukuṭo vasanta iva mūrtimān.

too are going, to the southern region, naked, their hair fallen out, garlanded and anointed in red.

Only Vibhíshana, under a white umbrella, wearing a turban, garlanded and anointed in white, who has ascended White Mountain, and his four counsellors, garlanded and anointed in white, who have also climbed White Mountain, shall escape this great terror. The earth and its oceans are surrounded by Rama's missile; your husband shall fill the whole earth with glory. And I saw Lákshmana, who had 70 mounted a pile of bones, eating honeyed rice, desperate to scorch in all directions. Many times I saw you going in the northern direction, weeping, your limbs drenched in blood, protected by a tiger. Princess of Vidéha, Sita, soon you shall be joyful, soon you shall be reunited with Rághava your husband, together with his brother."

Hearing this speech of Tri·jata, the doe-eyed woman became hopeful that she would be reunited with her husband. When those cruel and dreadful demonesses came back, they saw her, as before, sitting with Tri·jata.

MARKANDÉYA said:

Then Rávana, pierced by the god of love's arrows, saw 281.1 her served by the demonesses, sitting on a flat stone, depressed with grief for her husband, distressed, wearing soiled clothes, left with just a remnant of her bridal jewels, weeping, a devoted wife. And he approached her.

Undeclared in battle by gods, *dánavas*, *gandhárvas*, *yakshas*, and *kim·púrushas*, he entered the *ashóka** grove, distressed by love. Dressed in divine robes, lustrous, his earrings made of polished gems, crowned with colored garlands, he

- 5 Sa* kalpa|vr̥kṣa|sadr̥śo yatnād api vibhūṣitaḥ
 śmaśāna|caitya|drumavad bhūṣito 'pi bhayaṃ|karaḥ.
 Sa tasyās tanu|madhyāyāḥ samīpe rajanī|caraḥ
 dadr̥ṣe Rohiṇīm etya śanaís|cara iva grahaḥ.
 Sa tām āmantrya su|śroṇīm puṣpa|ketu|śar'|āhataḥ
 idam ity abravīd vākyaṃ trastām rauhīm iv' ābalām:

«Sīte paryāptam etāvat, kṛto bhartur anugrahaḥ.
 prasādam kuru tanv|aṅgi kriyatām parikarma te.
 Bhajasva mām var'|ārohe mah" |ārḥ'|ābharaṇ'|āmbarā
 bhava me sarva|nārīṇām uttamā vara|varṇinī.

- 10 Santi me deva|kanyāś ca gandharvāṇām ca yoṣitaḥ
 santi dānava|kanyāś ca daityānām c' āpi yoṣitaḥ.
 Caturdaśa piśācānām koṭyo me vacane sthitāḥ
 dvis tāvat puruṣā'|ādānām rakṣasām bhīma|karmaṇām.
 Tato me tri|guṇā yakṣā ye mad|vacana|kāriṇaḥ,
 ke cid eva dhan'|ādhyakṣaṃ bhrātaraṃ me samāśritāḥ.
 gandharv'|āpsaraso bhadre mām āpāna|gataṃ sadā
 upatiṣṭhanti vām'|ōru yath" āiva bhrātaraṃ mama.
 Putro 'ham api vipra'|r̥ṣeḥ sākṣād Viśravasō munēḥ,
 pañcamo loka|pālānām iti me prathitaṃ yaśaḥ.

- 15 Divyāni bhakṣya|bhojyāni pānāni vividhāni ca
 yath" āiva tridaś'|ēśasya tath" āiva mama bhāvinī.
 Kṣīyatām duṣkṛtaṃ karma vana|vāsa|kṛtaṃ tava.
 bhāryā me bhava su|śroṇi yathā Mandodarī tathā.»

was like the embodiment of spring. Even though he had 5
made the effort to dress himself like the wish-giving tree,
even though he had adorned himself, he was terrifying, like
a tree on a funeral mound in a cemetery. Next to that slim-
waisted woman, the night-walker looked like the planet Sat-
urn approaching Róhini. Greeting that fair-hipped woman,
and pierced by the arrow of love, he made this speech to
her, powerless like a frightened doe:

“Sita, enough of this! You have favored your husband—
it’s finished! Be gracious to me, slender woman. Let your
body be prepared. Love me, fair-hipped woman! Be supreme
among my wives—with the best complexion, with the most
precious clothes and ornaments. I have god-maidens and 10
gandhárva girls, *dánava* maidens and *daitya* girls. One hun-
dred and forty million *pisháchas* wait at my command, twice
as many man-eating demons, who do terrible things. I have
three times as many *yakshas* to do my command; just a
few have gone to my brother the lord of wealth. *Gandhár-
vas* and *ápsarases* always attend on me in my drinking hall,
beautiful-thighed lady, just as they do on my brother. I am
actually the son of the brahmin sage and seer Víshravas.
My fame extends to being called the fifth guardian of the 15
world-regions. Beautiful woman, I have all kinds of divine
foodstuffs and drink, just like the lord of the gods. Fair-
hipped lady, let the ill effects of your stay in the forest be
destroyed. Like Mandódari, become my wife.”

Ity uktā tena Vaidehī parivṛtya śubh'ānanā
 tṛṇam antarataḥ kṛtvā tam uvāca niśālcaram.
 A|śiven' ātivām'|ōrūr ajasraṃ netra|vāriṇā
 stanāv a|patitau bālā sahitāv abhivaṣṭi.
 Uvāca vākyam taṃ kṣudraṃ Vaidehī pati|devatā:

«asakṛd vadato vākyam īdṛṣaṃ rākṣas'|ēśvara.

- 20 Viṣāda|yuktam etat te mayā śrutam a|bhāgyayā.
 tad bhadra|sukha bhadraṃ te! mānasaṃ vinivartyatām.
 Para|dār" āsmy alabhyā ca satataṃ ca pati|vratā
 na c' āiv' āupayikī* bhāryā mānuṣī kṛpaṇā tava.
 Vivaśaṃ dharṣayitvā ca kām tvam prītim avāpsyasi?
 Prajāpati|samo vipro Brahma|yonih pitā tava:
 Na ca pālayase dharmam loka|pāla|samaḥ katham?
 bhrātaraṃ rāja|rājānaṃ mah"|ēśvara|sakhaṃ prabhum
 Dhan'|ēśvaraṃ vyapadiśan katham tv iha na lajjase?»
 ity uktvā prārudat Sītā kampayantī payo|dharau
 25 Śīro|dharāṃ ca tanv|aṅgī mukhaṃ pracchādyā vāsasā.
 tasyā rudatyā bhāvinyā dīrghā veṇī susaṃyatā
 Dadṛśe svasitā snigdhā kālī vyālīva mūrdhani.

śrutvā tad Rāvaṇo vākyam Sītay" ōktaṃ su|niṣṭhuraṃ
 Pratyākhyāto 'pi dur|medhāḥ punar ev' ābravīd vacaḥ:
 «kāmam aṅgāni me Sīte dunoṭu Makara|dhvajah.

Na tvām akāmāṃ suśroṇīm sameṣye cāru|hāsinīm.
 kiṃ nu śakyaṃ mayā kartuṃ yat tvam ady' āpi mānuṣam
 Āhāra|bhūtam asmākaṃ Rāmam ev' ānurudhyase?»

- 30 Ity uktvā tām anindy'|āṅgīm sa rākṣasa|mah"|ēśvaraḥ

Addressed by him in this way, the fair-faced Vidéha princess turned away; considering him in her heart worthless as chaff, she spoke to the creature of the night—with inauspicious tears incessantly drenching her close, firm breasts, the young woman with such beautiful thighs, the Vidéha princess, so devoted to her husband, said to that cruel one:

“Demon-lord, you have often given this speech before, full of despair, and I, unfortunately, have had to listen to it. 20
Hail to you, blessed and happy one! Restrain your thoughts. I am another’s wife, unobtainable, and forever devoted to my husband. Besides, a miserable human wife is unsuitable for you. And what pleasure will you obtain in assaulting an unwilling woman? Your father is a brahmin, equal to Prajapati, born of Brahma. How is it that one who is the equal of a world guardian doesn’t protect the Law? Your lordly brother, the king of kings, a friend of the great lord, the lord of wealth—how is it you are not ashamed to represent him?”
Saying this, Sita began to weep, her breasts trembling—the 25
slender-limbed woman—covering her throat and face with her scarf. The long tight braid of that weeping lady looked like a dark black snake, hugging her head.

Having heard such harsh words, uttered by Sita, Rávana, although rejected, kept on talking, the fool: “Sita, let the Mákara-bannered* god burn my limbs at will. I will not unite with you if you are unwilling, fair-hipped, sweet-smiling woman. What can I do, if even now you stick to the human, to our food, to Rama?” Saying this to the woman 30
of flawless limbs, the great demon-lord vanished on the spot and went in his chosen direction. So, surrounded by

tatr' âiv' ântarhito bhūtvā jagām' ābhimatām diśam.
Rākṣasībhiḥ parivṛtā Vaidehī śoka|karṣitā
sevyamānā Trijaṭayā tatr' âiva nyavasat tadā.

MĀRKANḌEYA uvāca:

- 282.1 Rāghavaḥ saha Saumitriḥ Sugrīveṇ' ābhipālitaḥ
vasan Mālyavataḥ pṛṣṭhe dadarśe vimalaṃ nabhaḥ.
Sa drṣṭvā vimale vyomni nirmalaṃ śaśa|lakṣaṇam
graha|nakṣatra|tārābhir anuyātam amitra|hā
Kumud'|ōtpala|padmānām gandham ādāya vāyunā
mahīdhara|sthaḥ śītena sahasā pratibodhitaḥ.
Prabhāte Lakṣmaṇam vīram abhyabhāṣata dur|manāḥ
Sītām saṃsmṛtya dharm'|ātmā ruddhām rākṣasa|veśmani.
5 «Gaccha Lakṣmaṇa jānihi Kiṣkindhāyām kap'|īśvaram
pramattaṃ grāmya|dharmeṣu kṛtaghnaṃ sv'|ārtha|paṇḍitam,
Yo 'sau kul'|ādhamo mūḍho mayā rāje 'bhiṣecitaḥ
sarva|vānara|go|pucchā yam ṛkṣās ca bhajanti vai.
Yad|artham nihato Vālī mayā Raghu|kul'|ōdvaha
tvayā saha mahā|bāho Kiṣkindh'|ōpavane tadā.
Kṛtaghnaṃ tam ahaṃ manye vānar'|āpasadaṃ bhuvi
yo mām evaṃgato mūḍho na jānīte 'dya Lakṣmaṇa.
Asau manye na jānīte samaya|pratipālanam
kṛt'|ōpakāraṃ mām nūnam avamany' ālpayā dhiyā.
10 Yadi tāvad anudyuktaḥ śete kāma|sukh'|ātmakaḥ
netavyo Vālī|mārgeṇa sarva|bhūta|gatiṃ tvayā.
Ath' âpi ghaṭate 'smākam arthe vānara|puṃgavaḥ
tam ādāy' âihi Kākutstha tvarāvān bhava mā ciram!»

demonesses, the Vidéha princess, thin with sorrow, attended by Tri·jata, went on living there.

MARKANDÉYA said:

Rághava, protected by Sugríva, and residing, along with 282.1
Sumíttra's son, on the top of Mount Mályavat, looked at the clear sky. The enemy-killer, seeing the unblemished moon, followed by the planets, constellations and stars in the cloudless sky, was suddenly roused, as he stood on the mountain, by a cool breeze wafting the fragrance of blue and white lotuses and water lilies. Remembering that Sita was a captive in the house of a demon, the dispirited soul of the Law spoke at dawn to the hero Lákshmana:

“Go, Lákshmana! Find out about Kishkíndha, the lord of 5
monkeys, who is distracted by vulgar matters, ungrateful, obsessed with his own advantage —that lowborn fool who was consecrated ruler by me, and who is loved by all the cow-tailed monkeys and the bears. For his sake, great-armed support of the family of Raghu, I, with you at my side, killed Valin in the Kishkíndha forest. I consider him ungrateful, an outcast of monkeys on earth; in this deluded state, he no longer knows me, Lákshmana. I don't think he knows how to observe an agreement; with his small brain, he surely despises me, for assisting him. If he is lying so dormant, so 10
lust- and pleasure-obsessed, you must lead him down Valin's path to the goal that awaits all beings. If, on the other hand, the bullish monkey is intent on our purpose, Kakútstha, bring him here. Be quick! No delay!”

Ity ukto Lakṣmaṇo bhrātrā guru|vākya|hite rataḥ
 prasthe ruciraṃ gr̥hya sa|mārgaṇa|guṇaṃ dhanuḥ.
 Kiṣkindhā|dvāram āsādya praviveś' ānivāritaḥ.
 sakrodha iti taṃ matvā rājā pratyudyayau hariḥ.
 Taṃ sa|dāro vinīt'|ātmā Sugrīvaḥ plavaḡ'|ādhipaḥ
 pūjayā pratijagrāha prīyamāṇas tad|arhayā.

- 15 Tam abravīd Rāma|vacaḥ Saumitrir akuto|bhayaḥ.
 sa tat sarvam aśeṣeṇa śrutvā prahvaḥ kṛtāñjaliḥ
 Sa|bhṛtya|dāro rāj'|ēndra Sugrīvo vānar'|ādhipaḥ
 idam āha vacaḥ prīto Lakṣmaṇaṃ nara|kuñjaram:

«N' āsmi Lakṣmaṇa dur|medhā n' ākṛta|jño na nirghṛṇaḥ.
 śrūyatāṃ yaḥ prayatno me Sītā|paryeṣaṇe kṛtaḥ.
 Diśaḥ prasthāpitāḥ sarve vinītā harayo mayā
 sarveṣāṃ ca kṛtaḥ kālo māsen' āgamaṇaṃ punaḥ.
 Yair iyaṃ sa|vanā s'|ādriḥ sa|purā sāgar'|āmbarā
 vicetavyā mahī vīra sa|grāma|nagar'|ākārā.

- 20 Sa māsaḥ pañca|rātreṇa pūrṇo bhavitum arhati.
 tataḥ śroṣyasi Rāmeṇa sahitaḥ sumahat priyam.»

Ity ukto Lakṣmaṇas tena vānar'|ēndreṇa dhīmatā
 tyaktvā roṣaṃ adīn'|ātmā Sugrīvaṃ pratyapūjayat.
 Sa Rāmaṃ saha|Sugrīvo Mālyavat|prṣṭham āsthitaṃ
 abhigamy' ōdayaṃ tasya kāryasya pratyavedayat.
 Ity evaṃ vānar'|ēndrās te samājagmuḥ sahasraśaḥ
 diśas tisro vicit'y' ātha na tu ye dakṣiṇāṃ gatāḥ.
 Ācakhyus tatra Rāmāya mahīm sāgara|mekhalām
 vicitāṃ na tu Vaidehyā darśanaṃ Rāvaṇasya vā.

Thus addressed by his brother, devoted to following the of his elder, Lákshmana took his bright bow, his bowstring and arrows, and set out. Reaching the gateway to Kishkíndha, he entered unobstructed. The monkey-king, thinking he was angry, went out to meet him. The well-bred monkey-lord, Sugríva, along with his wife, went up to him and received him with appropriate honor.

Fearing nothing, Sumíttra's son relayed Rama's speech. 15
Having heard it all without exception, bowing, with the palms of his hands joined, the monkey-lord, Sugríva, with his wife and servants, was pleased, king of kings; he uttered this speech to Lákshmana, an elephant of a man:

"Lákshmana, I am not stupid, ungrateful or cold. Hear about the effort I have made searching for Sita. I have dispatched all well-trained monkeys in all directions and a time limit of one month has been set for all to return. Hero, they are to search this earth, bounded by the oceans—its forests, mountains and cities, its villages, towns and mines. In five 20
nights that month will be up. Then you and Rama shall hear something most precious."

Thus addressed by the wise monkey-lord, Lákshmana stopped being angry, and, in high spirits, honored Sugríva in return. With Sugríva, he went to Rama, waiting on the top of Mount Mályavat, and reported the outcome of his endeavors. And so the monkey-lords, having scoured the three directions, came together in their thousands— but not those who had gone south. There, they told Rama they had searched the earth, bounded by the ocean, but without a glimpse of the Vidéha princess or of Rávana. Yet afflicted Kakútstha kept himself alive, hopeful 25

- 25 Gatās tu dakṣiṇām āśāṃ ye vai vānara|puṃgavāḥ
 āśāvāms teṣu Kākutsthaḥ prāṇān ārto 'bhyadhārayat.
 Dvi|mās'|oparame kāle vyatīte plava|gās tataḥ
 Sugrīvaṃ abhigamy' ēdaṃ tvaritā vākyam abruvan:
 «Rakṣitaṃ Vālinā yat tat sphītaṃ Madhuvanaṃ mahat
 tvayā ca plava|ga|śreṣṭha tad bhuṅkte pavan'|ātma|jaḥ.
 Vāli|putro 'ṅgadaś c' āiva ye c' ānye plava|ga'|rṣabhāḥ
 vicetuṃ dakṣiṇām āśāṃ rājan prasthāpitās tvayā.»
 Teṣāṃ apanayaṃ śrutvā mene sa kṛta|kṛtyatām
 kṛt'|ārthānām hi bhr̥tyānām etad bhavati ceṣṭitam.

- 30 Sa tad Rāmāya medhāvī śaśaṃsa plava|ga'|rṣabhāḥ
 Rāmaś c' āpy anumānena mene dṛṣṭāṃ tu maithilīm.
 Hanūmat|pramukhās c' āpi viśrāntās te plavaṃ|gamāḥ
 abhijagmur har'|īndraṃ taṃ Rāma|Lakṣmaṇa|saṃnidhau.
 Gatiṃ ca mukha|varṇaṃ ca dṛṣtvā Rāmo Hanūmataḥ
 agamat pratyayaṃ bhūyo «dṛṣṭā Sīt" ēti» Bhārata.
 Hanūmat|pramukhās te tu vānarāḥ pūrṇa|mānasāḥ
 praṇemur vidhivad Rāmaṃ Sugrīvaṃ Lakṣmaṇaṃ tathā.
 Tān uvāc' ānatān Rāmaḥ pragṛhya sa|śaraṃ dhanuḥ:
 «api mām jīvayiṣyadhvam? api vaḥ kṛta|kṛtyatā?

- 35 Api rājyaṃ Ayodhyāyāṃ kārayiṣyāmy ahaṃ punaḥ
 nihatya samare śatrūn āhr̥tya Janak'|ātma|jām?
 Amokṣayitvā Vaidehīm ahatvā ca raṇe ripūn
 hṛta|dāro 'vadhūtaś ca n' āhaṃ jīvitum utsahe.»

Ity ukta|vacanaṃ Rāmaṃ pratyuvāc' ānīl'|ātma|jaḥ:
 «priyam ākhyāmi te Rāma dṛṣṭā sā Jānakī mayā.
 Vicitya dakṣiṇām āśāṃ sa|parvata|van'|ākarām
 śrāntāḥ kāle vyatīte sma dṛṣṭavanto mahā|guhām.

about the bullish monkeys that had gone to the southern quarter. Then, when two months had passed, the monkeys approached Sugrīva in haste, and said this:

“The great thriving wood, Madhu·vana, which was protected by Valin, and by you, best of monkeys, is being consumed by the son of the Wind,* and by Valin’s son Ángada, and other bullish monkeys sent out by you, king, to scour the southern direction.” Hearing about their bad behavior, he supposed they must have achieved their object, for this was the conduct of servants who had done their job.

That intelligent bullish monkey told this to Rama, and 30
Rama too inferred that the princess of Mithila* had been seen. With Hanúmat at their head, the rested monkeys approached the monkey-lord in Rama’s and Lákshmana’s presence. And, seeing Hanúmat’s walk and complexion, Rama was even more certain that Sita had been seen, Bhárata. Then those contented monkeys, led by Hanúmat, bowed properly to Rama, Sugrīva and Lákshmana. Rama took his bow and arrows and said to those bowing creatures:

“Will you bring me back to life? Have you done what you set out to do? Shall I, having killed my enemies in battle, and 35
recovered Jánaka’s daughter, rule in Ayódhya again? Unless I can liberate the Vidéha princess and kill my enemies in battle, I cannot bear to live, a slighted man whose wife has been abducted.”

To Rama, who had spoken in this way, the son of the Wind replied: “I shall tell you something precious, Rama. I have seen Jánaka’s daughter. After searching through the southern region, with its mountains, forests and mines, time

Praviśāmo vayaṃ tām tu bahu|yojanam āyatām
andha|kārām suvipinām gahanām kīṭa|sevitām.

- 40 Gatvā sumahad|adhvānam ādityasya prabhām tataḥ
dṛṣṭavantaḥ sma, tatr' āiva bhavanam divyam antarā.
Mayasya kila daityasya tad āsīd veśma Rāghava.
tatra Prabhāvatī nāma tapo 'tapyata tāpasī.
Tayā dattāni bhojyāni pānāni vividhāni ca.
bhuktvā labdha|balāḥ santas tay" ōktena pathā tataḥ
Niryāya tasmād uddeśāt paśyāmo lavaṇ'|āmbhasaḥ
samīpe Salya|malayau Darduram ca mahā|girim.

Tato Malayam āruhya paśyanto Varuṇ'|ālayam
viṣaṇṇā vyathitāḥ khinnā nirāśā jīvite bhr̥ṣam

- 45 Aneka|śata|vistīrṇam yojanānām mah"|ōdadhim
timi|nakra|jhaṣ'|āvāsam cintayantaḥ suduḥkhitāḥ.
Tatr' ānaśana|saṃkalpaṃ kṛtv" āsīnā vayaṃ tadā
tataḥ kath"|ānte gṛdhrasya Jaṭāyor abhavat kathā.
Tataḥ parvata|śṛṅg'|ābham ghora|rūpaṃ bhay'|āvaham
pakṣiṇam dṛṣṭavantaḥ sma vainateyam iv' āparam.

So 'smān atarkayad bhoktum ath' ābhyetya vaco 'bravīt:
bhoḥ ka eṣa mama bhrātur Jaṭāyoḥ kurute kathām.
Saṃpātir nāma tasy' āham jyeṣṭho bhrātā khag'|ādhipaḥ
anyonya|spardhay" ārūḍhāv āvām āditya|satpadam.

- 50 Tato dagdhāv imau pakṣau na dagdhau tu Jaṭāyuṣaḥ
tadā me cira|dṛṣṭaḥ sa bhrātā gṛdhra|patiḥ priyaḥ.
Nirdagdha|pakṣaḥ patito hy aham asmin mahā|girau.›

had passed and we were tired. Seeing a great cave, we entered it. Extending for many *yójanas*,* it was pitch black, very tangled, deep and infested with insects. After going 40 a very long way, we saw sunlight; and there, inside, was a heavenly palace. Rághava, it was the home of the *daitya*, Maya, himself. There a female ascetic called Prabhávati was practicing austerities. She gave us all kinds of food and drink. Having consumed it, our strength returned, and then we took the path she described. Issuing from that place, according to the directions, we saw, close by the saltwater sea, Mount Salya, Mount Málaya and great Mount Dárdura.

Then, having climbed Málaya, looking at Váruna's realm, we became depressed, agitated, crushed, quite hopeless about life; thinking about the great ocean, stretching out for 45 many hundreds of *yójanas*, the realm of whales, crocodiles and fish. We were utterly miserable. We were sitting there, determined to starve ourselves, when, at the end of a conversation, the story of the vulture Jatáyu came up. Then we saw a horrible, terrifying bird, big as a mountain peak, like another son of Vínata.*

He had decided to eat us; but then, coming closer, said: 'Ho! Who is this, telling the tale of my brother Jatáyu? I am his eldest brother, called Sampáti, lord of the birds. Vying 50 with each other, we climbed toward the sun. Both my wings were burnt then, but not Jatáyu's. It's a long time since I've seen my brother, the vulture lord, for with my wings burnt up, I fell on this high mountain.'

tasy' āivaṃ vadato 'smābhir hato bhrātā niveditaḥ
Vyasanam bhavataś c' ēdam saṃkṣepād vai niveditam.
sa Saṃpātis tadā rājañ śrutvā sumahad apriyam
Viṣaṇṇa|cetāḥ papraccha punar asmān arim|dama:
«kaḥ sa Rāmaḥ? katham Sītā? Jaṭāyuś ca katham hataḥ?
Icchāmi sarvam ev' āitac chrotuṃ plava|ga|sattamāḥ.»
tasy' āham sarvam ev' āitad bhavato vyasan'āgamam
55 Prāy'opaveśane c' āiva hetuṃ vistaraśo 'bruvam.
so 'smān utthāpayām āsa vākyen' ānena pakṣi|rāt.

«Rāvaṇo vidito mahyam Laṅkā c' āsya mahā|purī
dṛṣṭā pāre samudrasya Trikūṭa|giri|kandare.
Bhavitrī tatra Vaidehī—na me 'sty atra vicāraṇā.»

iti tasya vacaḥ śrutvā vayam utthāya sat|varāḥ
Sāgara|kramaṇe mantraṃ mantrayāmaḥ paraṃ|tapa.
n' ādhyavasyad yadā kaś cit sāgarasya vilaṅghanam.
Tataḥ pitaram āviśya pupluve 'haṃ mah'ā|rṇavam
śata|yojana|vistīrṇam nihatya jala|rākṣasīm.

60 Tatra Sītā mayā dṛṣṭā Rāvaṇ'āntaḥpure satī
upavāsa|tapaḥ|śīlā bhartṛ|darśana|lālasā.

Jaṭilā mala|digdh'āṅgī kṛṣā dīnā tapasvinī.
nimittais tām ahaṃ Sītām upalabhya pṛthag|vidhaiḥ
Upasṛty' ābruvam c' āryām abhigamya raho|gatām:

«Sīte Rāmasya dūto 'haṃ vānaro mārut'ātmajaḥ.
Tvad|darśanam abhiprepsur iha prāpto vihāyasā.
rāja|putrau kuśalinau bhrātatau Rāma|Lakṣmaṇau.
Sarva|śākhā|mṛg'ēndreṇa Sugrīven' ābhipālitau.

We made it known to him, who had been addressing us, that his brother had been killed, and also briefly told him about your lordship's misfortune. Then, king, on hearing such extremely bad news, Sampāti, low in spirits, questioned us again, enemy-tamer: 'Who is this Rama? How is Sita? And how was Jatáyu killed? I want to hear all this, best of monkeys.' I told him all this—how your lordship encountered misfortune, and the reason for our sitting in a death fast, in detail. With this speech the bird-king caused us to rise: 55

'Rávana is known to me, and his great city, Lanka, has been spied by me on the far shore of the ocean, in a valley on Mount Tri-kuta. The Vidéha princess will be there—I have no doubt of it.'

Having heard his speech, we rose up quickly, and took counsel together about a way to cross the ocean, incinerator of the foe. When no one resolved to leap over the ocean, I entered my father* and, having killed a water demoness, flew across the great sea, extending for hundreds of *yójanas*. There, I saw Sita in Rávana's women's quarters, practicing austerities and fasting, pining to see her husband. 60

Her hair was matted, her limbs caked with dirt, wretched, and afflicted. Establishing by various signs that she was Sita, I approached, and spoke to the noble lady, going up to her when she was by herself:

'Sita, I am Rama's messenger, the monkey son of the Wind. Wanting to catch sight of you, I came here through the air. The princely brothers, Rama and Lákshmana, are well, protected by Sugriva, the lord of all the monkeys. Sita, Rama, together with Sumíttra's son, sends greeting, and, out 65

- kuśalaṃ tv” ābravīd Rāmaḥ Sīte Saumitriṇā saha
 65 Sakhi|bhāvāc ca Sugrīvaḥ kuśalaṃ tv” ānupṛcchati.
 kṣipram eṣyati te bhartā sarva|śākhā|mṛgaiḥ saha.
 Pratyayaṃ kuru me devi vānaro ’smi na rākṣasaḥ.›
 muhūrtam iva ca dhyātvā Sītā māṃ pratyuvāca ha:
 ‘Avaimi tvāṃ Hanūmantam Avindhya|vacanād aham.
 Avindhyo hi mahā|bāho rākṣaso vṛddha|saṃmataḥ.
 Kathitas tena Sugrīvas tvad|vidhaiḥ sacivair vṛtaḥ.›
 ‘gamyatām’ iti c’ ōktvā māṃ Sītā prādād imaṃ maṇim.
 Dhāritā yena Vaidehī kālam etam aninditā.
 pratyay’|ārthaṃ kathāṃ c’ ēmaṃ kathayām āsa Jānakī
 70 Kṣiptām iṣikāṃ kākāya Citrakūṭe mahā|girau
 bhavatā puruṣa|vyāghra pratyabhijñāna|kāraṇāt.
 Grāhayitvā ’ham ātmānaṃ tato dagdhvā ca tāṃ purīm
 saṃprāpta iti›. taṃ Rāmaḥ priya|vādinam arcayat.

MĀRKANḌEYA uvāca:

- 283.1 Tatas tatr’ āiva Rāmasya samāsīnasya taiḥ saha
 samājagmuḥ kapi|śreṣṭhāḥ Sugrīva|vacanāt tadā.
 Vṛtaḥ koṭi|sahasreṇa vānarāṇāṃ tarasvinām
 śvaśuro Vālinaḥ śrīmān Suṣeṇo Rāmam abhyayāt.
 Koṭi|śata|vṛtau v” āpi Gajo Gavaya eva ca
 vānar’|ēndrau mahā|vīryau pṛthak pṛthag adṛśyatām.
 ṣaṣṭi|koṭi|sahasrāṇi prakarṣan pratyadṛśyata
 go|lāṅgūlo mahā|rāja Gavākṣo bhīma|darśanaḥ.
 5 Gandhamādana|vāsī tu prathito Gandhamādanaḥ
 koṭi|śata|sahasrāṇi* harīṇāṃ samakarṣata.

of friendship, Sugrīva asks about your health. Your husband will come swiftly, together with all the monkeys. Believe me, queen, I am a monkey not a demon.’

Seeming to ponder for a moment, Sita then answered me:

‘From Avíndhya’s speech, I know that you are Hanúmat, for Avíndhya, Great Arm, is a demon respected by the elders. He told me about Sugrīva, surrounded by counsellors such as you.’

Then, telling me to go, Sita gave me this jewel, which has sustained the blameless Vidéha princess throughout this time. And as a means of proof, Jánaka’s daughter told this story—of the arrow thrown at the crow on Chitra·kuta 70 peak*—so that you would recognize it, tigerish man. Allowing myself to be seized, I set fire to that city, and then I came back.” Rama honored him for speaking good news.

MARKANDÉYA said:

Then, while Rama was sitting there with them, the best 283.1 of monkeys gathered together at Sugrīva’s command.

Valin’s esteemed father-in-law, Sushéna, surrounded by ten billion swift monkeys, came to Rama. The powerful monkey-lords Gaja and Gávaya appeared separately, each surrounded by a billion.

Cow-tailed Gaváksha, terrible to behold, great king, was seen bringing six hundred billion. But famous Gandha·má- 5 dana, who lived on Mount Gandha·mádana, led a thousand billion monkeys.

Panaso nāma medhāvī vānarāḥ sumahā|balah
koṭīr daśa dvādaśa ca triṁśatpañca prakarṣati.
Śrīmān Dadhimukho nāma hari|vṛddho 'tivyāvān
pracakarṣa mahā|sainyaṃ harīṇāṃ bhīma|tejasām.

Kṛṣṇānāṃ mukha|puṇḍrāṇāṃ ṛkṣāṇāṃ bhīma|karmanām
koṭī|śata|sahasreṇa Jāmbavān pratyadr̥śyata.

Ete c' ānye ca bahavo hari|yūtha|pa|yūtha|pāḥ
asaṃkhyeyā mahā|rāja samīyū Rāma|kāraṇāt.

- 10 Giri|kūṭa|nibh"āṅgānāṃ siṃhānām iva garjatām
śrūyate tumulaḥ śabdas tatra tatra pradhāvatām.
Giri|kūṭa|nibhāḥ ke cit ke cin mahiṣa|saṃnibhāḥ
śarad|abhra|pratīkāśāḥ kecidd hīṅgulak'ānanāḥ.
Utpatantaḥ patantaś ca plavamānās ca vānarāḥ
uddhunvanto 'pare reṇūn samājagmuḥ samantataḥ.

Sa vānara|mahā|sainyaḥ pūrṇa|sāgara|saṃnibhaḥ
niveśam akarot tatra Sugrīv'ānumate tadā.

Tatas teṣu har'īndreṣu samāvṛtteṣu sarvaśaḥ
tithau praśaste nakṣatre muhūrte c' ābhipūjite

- 15 Tena vyūḍhena sainyena lokān udvartayann iva
prayayau Rāghavaḥ śrīmān Sugrīva|sahitas tadā.
Mukham āsīt tu sainyasya Hanūmān mārut'ātma|jaḥ
jaghanam pālayām āsa Saumitrir akuto|bhayaḥ.
Baddha|godh"āṅguli|trāṇau Rāghavau tatra jagmatuḥ
vṛtau hari|mahā|mātrais candra|sūryau grahair iva.
Prababhau hari|sainyaṃ tat śāla|tāla|śil"āyudham
sumahac chāli|bhavanaṃ yathā sūry'ōdayaṃ prati.
Nala|Nīl'|Aṅgada|Krātha|Maında|Dvīda|pālītā
yayau sumahatī senā Rāghavasy'ārtha|siddhaye.

The intelligent, exceptionally strong monkey, called Pá-nasa, led five hundred and seventy million. The esteemed, exceptionally heroic monkey elder, called Dadhi-mukha, led a great army of brilliantly terrible monkeys.

Jámbavat appeared with a thousand billion black, streak-faced bears, terrible in action.

These, and innumerable other marshals of monkey generals, united, great king, in Rama's cause.

The tumultuous sound was heard of them running hither 10
and thither, roaring like lions, their bodies like mountain peaks—some like mountain peaks, some like buffalo, some looked like autumn clouds, their faces vermilion. Monkeys were leaping up, flying, falling, others raising the dust, as they gathered from all directions.

Then that great monkey-army, like a brimming ocean, set up camp there with Sugriva's approval. Once those monkey-lords had collected from all directions, at a recommended hour, on a date under an auspicious star, illustrious Rághava 15
set out, accompanied by Sugriva, as though overwhelming the worlds with that marshalled army. The vanguard was Hanúmat, son of the Wind; protecting the rear was Sumíttra's son, who feared nothing. Raghu's two descendants advanced there, their wrist- and finger-guards strapped on, surrounded by those monkey ministers, like the sun and the moon surrounded by planets. That monkey-army, armed with *shala* trees, palm trees and stones, shone like the great sweep of a paddy field at sunrise. The huge army, protected by Nala, Nila, Ángada, Kratha, Mainda and Dvi-vida, went to accomplish Rághava's purpose.

20 Vividheṣu praśasteṣu bahu|mūla|phaleṣu ca
prabhūta|madhu|māmṣeṣu vārimatsu śiveṣu ca
Nivasantī nirābādhā tath” āiva giri|sānuṣu
upāyādd hari|senā sā kṣār’|ôdam atha sāgaram.
Dvitīya|sāgara|nibhaṃ tad balaṃ bahula|dhvajam
velā|vanaṃ samāsādyā nivāsam akarot tadā.

Tato Dāśarathih śrīmān Sugrīvaṃ pratyabhāṣata
madhye vānara|mukhyānāṃ prāpta|kālam idaṃ vacaḥ:
«Upāyaḥ ko nu bhavatāṃ mataḥ sāgara|laṅghane?
iyaṃ ca mahatī senā sāgaraś c’ ātidustaraḥ.»

25 Tat’ ānye vyāharanti sma vānarā bahu|māninaḥ:
«samarthā laṅghane sindhor na tu tat|kṛtsna|kārakam»
Ke cin naubhir vyavasyanti kecic ca vividhaiḥ plavaiḥ»

«n’ êti» Rāmas tu tān sarvān sāntvayan pratyabhāṣata:
«Śata|yojana|vistāraṃ na śaktāḥ sarva|vānarāḥ
krāntuṃ toya|nidhiṃ vīrā n’ āiṣā vo naiṣṭhikī matiḥ.
Nāvo na santi senāyā bahvyas tārayituṃ tathā
vaṇijām upaghātaṃ ca katham asmad|vidhaś caret?
Vistūrṇaṃ c’ āiva naḥ sainyaṃ hanyāc chidreṇa vai paraḥ.
plav’|ôḍupa|pratāraś ca n’ āiv’ ātra mama rocate.

30 Ahaṃ tv imaṃ jala|nidhiṃ samārapsyāmy upāyataḥ.
pratiśeṣyāmy upavaśan, darśayiṣyati mām tataḥ.
Na ced darśayitā mārgaṃ dhakṣyāmy enam ahaṃ tataḥ
mah”|āstrair apratihatair atyagni|pavan’|ôj|jvalaiḥ.»
Ity uktvā saha|Saumitrir upaspr̥śy’ ātha Rāghavaḥ
pratiśiṣye jala|nidhiṃ vidhivat kuśa|saṃstare.

Camping in various renowned, auspicious places, full 20
of roots and fruits, rich in meat, honey and water, free of
trouble—and similarly on mountain ridges—that monkey-
army approached the saltwater sea. Like a second ocean, that
force, with its many banners, reached the coastal forest and
set up camp.

Then, in the middle of the monkey leaders, Dasha-ratha's
eminent son uttered this timely speech to Sugrīva: "What
means have you thought of to cross the ocean? This army
is large, and the ocean is very hard to span."

Some monkeys there thought themselves great, saying: 25
"We are capable of leaping the ocean, but not everyone can
do that." Some are planning to cross by boats, and some by
various rafts.

But Rama soothingly answered them all: "No—not all
the monkey heroes are able to cross an expanse of water
stretching for hundreds of *yójanas*. Your thought on this is
not conclusive. In the same way, the army doesn't have so
many ships to ferry it across, and how can the likes of us
wrong the merchants? Moreover, the enemy would strike at
a gap when our army is spread out. And crossing by boat
and raft doesn't appeal to me here. But I have a method for 30
tackling this expanse of water. Fasting, I shall importune
him, then he will show me. And if he doesn't show me a path,
I shall set him alight with mighty, unstoppable missiles,
greater than a fire stoked by the wind." So saying, Rághava,
together with Sumítṛa's son, touched water on a layer of *ku-
sha* grass,* according to ritual prescription, and importuned
the ocean.

Sāgaras tu tataḥ svapne darśayām āsa Rāghavam
 devo nada|nadī|bhartā śrīmān yādo|gaṇair vṛtaḥ.
 «Kausalyā|mātar ity» evam ābhāṣya madhuram vacaḥ
 idam ity āha ratnānām ākaraiḥ śataśo vṛtaḥ.

- 35 «Brūhi kiṃ te karomy atra sāhāyyaṃ puruṣa'rṣabha?»
 «aikṣvāko hy asmi te jñātir» iti. Rāmas tam abravīt:
 «Mārgam icchāmi sainyasya dattaṃ nada|nadī|pate
 yena gatvā daśa|grīvaṃ hanyām Paulastya|pāṃsanam.
 Yady evaṃ yācato mārgaṃ na pradāsyati me bhavān
 śarais tvām śoṣayiṣyāmi divy'āstra|pratimantritaiḥ.»

Ity evaṃ bruvataḥ śrutvā Rāmasya Varuṇ'ālayaḥ
 uvāca vyathito vākyam iti baddh'āñjaliḥ sthitaḥ:
 «N' ēcchāmi pratighātaṃ te n' āsmi vighna|karas tava.
 śṛṇu c' ēdaṃ vaco Rāma, śrutvā kartavyam ācara.

- 40 Yadi dāsyāmi te mārgaṃ sainyasya vrajato "jñayā
 anye 'py ājñāpayiṣyanti mām evaṃ dhanuṣo balāt.
 Asti tv atra Nalo nāma vānaraḥ śilpi|saṃmataḥ
 tvaṣṭur devasya tanayo balavān Viśvakarmaṇaḥ.
 Sa yat kāṣṭhaṃ tṛṇaṃ v' āpi śilām vā kṣepsyate mayi
 sarvaṃ tad dhārayiṣyāmi, sa te setur bhaviṣyati.»

Ity uktv' āntarhite tasmin Rāmo Nalam uvāca ha:
 «kuru setuṃ samudre tvam śakto hy asi mato mama.»
 Ten' ōpāyena Kākutsthaḥ setu|bandham akārayat
 daśa|yojana|vistāram āyataṃ śata|yojanam

- 45 Nala|setur iti khyāto yo 'dy' āpi prathito bhuvi
 Rāmasy' ājñāṃ puras|kṛtya niryāto giri|saṃnibhaḥ.

But then the sea god, the illustrious lord of rivers and streams, surrounded by troops of sea monsters, showed himself to Rághava in a dream. He addressed him as “Son of Kausálya,” and, covered with piles of gems in their hundreds, spoke this sweet speech: “Tell me, bullish man, since 35 I am descended from your relative, Ikshváku, what can I do to help you here?” “Lord of rivers and streams, I want to be given a path for the army, going by which I may kill the disgrace of the Páulastyas, the ten-necked Rávana. If, despite my asking in this way, you don’t give me a path, I shall dry you up, lord, with arrows that have been empowered with divine missiles.”

Hearing Rama talking in this way, Váruna’s resort,* standing with folded hands, said in agitation: “I do not wish to obstruct you. I am not one to put obstacles in your way. Listen to something, Rama. Once you have heard it, do what you have to. If, at your command, I give you a path 40 for your marching army, others too will command me in the same way, by force of bow. But there is a powerful monkey here called Nala; respected by artisans, he is the son of the builder god, Vishva-karman. What he throws into me—wood, grass, or stone—all that I shall support. That will be your causeway.”

Saying this, he disappeared. Rama said to Nala: “Build a bridge over the sea, for I believe you can do it.” By this means Kakútstha had a causeway built, ten *yójanas* wide, a hundred *yójanas* long, which, even today, is known as 45 Nala’s causeway, famed on earth, looking like a mountain, and procured at Rama’s command.

Tatra|sthām sa tu dharm’|ātmā samāgacchad Vibhīṣaṇaḥ
bhrātā vai rākṣas’|ēndrasya caturbhiḥ sacivaiḥ saha.
Pratijagrāha Rāmas taṃ svāgatena mahā|manāḥ
Sugrīvasya tu śaṅk” ābhūt praṇidhiḥ syād iti sma ha.
Rāghavaḥ satya|ceṣṭābhiḥ samyak ca carit’|ēṅgitaiḥ
yadā tattvena tuṣṭo ’bhūt tata enam apūjayat.
Sarva|rākṣasa|rājye c’ āpy abhyaṣiṅcad Vibhīṣaṇam
cakre ca mantra|sacivaṃ suhr̥dam Lakṣmaṇasya ca.
50 Vibhīṣaṇa|mate c’ āiva so ’tyakrāman mah”|ārṇavam
sasainyaḥ setunā tena māsen’ āiva nar’|ādhipa.

Tato gatvā samāsādyā Laṅk”|ōdyānāny anekasaḥ
bhedayām āsa kapibhir mahānti ca bahūni ca.
Tatas tau Rāvaṇ’|āmātyau mantriṇau Śuka|Sāraṇau
cārau vānara|rūpeṇa tau jagrāha Vibhīṣaṇaḥ.
Pratipannau yadā rūpaṃ rākṣasaṃ tau niśā|carau
darśayitvā tataḥ sainyaṃ Rāmaḥ paścād avāsr̥jat.
Niveśy’ ōpavane sainyaṃ tat puraḥ prājña|vānaram
preṣayām āsa dautyena Rāvaṇasya tato ’ṅgadam.

MĀRKANDEYA uvāca:

284.1 Prabhūt’|ānn’|ōdake tasmin bahu|mūla|phale vane
senām niveśya Kākutstho vidhivat paryarakṣata.
Rāvaṇaḥ saṃvidhiṃ cakre Laṅkāyām śāstra|nirmitam,
prakṛty” āiva durādharṣā dṛḍha|prākāra|toraṇaḥ.
Agāḍha|toyāḥ parikhā mīna|nakra|samākulāḥ
babhūvuḥ sapta durdharṣāḥ khādiraiḥ śaṅkubhiś citāḥ.
Kapāṭa|yantra|durdharṣā babhūvuḥ sa|huḍ’|ōpalāḥ

The Law-spirited Vibhíshana, brother of the demon-king, came with four of his counsellors to where he was standing. The great-minded Rama received him with a welcome, but Sugríva feared that he might be spying. When, from his truthful behavior and his proper movements and actions, Rághava was satisfied as to his true nature, he honored him. And he also consecrated Vibhíshana king of all the demons, and made him the counsellor and friend of Lákshmana. And on Vibhíshana's advice, by means of that 50
causeway he crossed the great sea with the army in just a month, lord of men.

Having arrived there, he reached the plentiful and numerous great gardens of Lanka, and had them devastated by the monkeys. Then those two counsellors, Shuka and Sárana, ministers of Rávana, were spies in the likeness of monkeys. Vibhíshana captured them. Once those creatures of the night had resumed their demonic form, Rama showed them to the army, and afterward released them. After encamping the army in a small forest, that leader sent out the bright monkey, Ángada, as an envoy to Rávana.

MARKANDÉYA said:

With the army camped in that forest full of food and 284.1
water, roots and fruit, Kakútstha guarded it properly. Rávana made preparation in Lanka, as laid down in the manuals. It was naturally difficult to attack, its gateways and ramparts were strong. There were seven bottomless moats, crowded with fish and crocodiles, built with piles of *khádíra* wood,* hard to assault. Because of gates and catapults they

s' |āśīviṣa|ghaṭ' |āyodhāḥ sa|sarja|rasa|pāṃsavah
 5 Musal' |ālāta|nārāca|tomar' |āsi|paraśvadhair
 anvitāś ca śata|ghnībhiḥ sa|madh' |ūcchiṣṭa|mudgarāḥ
 Pura|dvāreṣu sarveṣu gulmāḥ sthāvara|jaṅgamāḥ
 babhūvuḥ patti|bahulāḥ prabhūta|gaja|vājinaḥ.

Aṅgadas tv atha Laṅkāyā dvāra|deśam upāgataḥ
 vidito rākṣas' |ēndrasya praviveśa gata|vyathaḥ.
 Madhye rākṣasa|koṭīnām bahvīnām sumahā|balaḥ
 śuśubhe megha|mālābhīr āditya iva saṃvṛtaḥ.
 Sa samāsādy Paulastyam amātyair abhisamvṛtam
 Rāma|saṃdeśam āmantrya vāgmī vaktum pracakrame:

- 10 «Āha tvām Rāghavo rājan Kosal' |ēndro mahā|yaśāḥ
 prāpta|kālam idam vākyaṃ tad ādatsva kuruṣva ca.
 Akṛt' |ātmānam āsādy rājānam anaye ratam
 vinaśyanty anay' |āviṣṭā deśās ca nagarāṇi ca.
 Tvay" āiken' āparāddham me Sītām āharatā balāt
 vadhāy' ānaparāddhānām anyeṣāṃ tad bhaviṣyati.
 Ye tvayā bala|darpābhyām āviṣṭena vane|carāḥ
 ṛṣayo himsitāḥ pūrvam devās c' āpy avamānitāḥ.
 Rāja'|ṛṣayaś ca nihatā rudantyaś ca hatāḥ striyaḥ
 tad idam samanuprāptaṃ phalam tasy' ānayasya te.
 15 Hantāsmi tvām sah' āmātyair. yudhyasva, puruṣo bhava!
 paśya me dhanuṣo vīryam mānuṣasya niśā|cara.
 Mucyatāṃ Jānakī Sītā! na me mokṣyasi karhi cit!
 arākṣasam imam lokam kartāsmi niśitaiḥ śaraiḥ.»

were difficult to storm; there were iron bars and rocks, soldiers with jars of venomous snakes and resinous powders, supported with clubs, coals, iron arrows, spears, swords and axes, hundred-killers and hammers coated in beeswax. At all the city gates there were stationary and mobile forts, full of infantry, elephants and horses. 5

But then Ángada, coming to the entrance to Lanka, was announced to the demon-lord, and entered, untouched by fear. In the midst of demons in their tens of millions, that exceptionally strong one shone like the sun surrounded by garlands of clouds. He approached Pulástya's son surrounded by his ministers, saluted him, and began, eloquently, to speak Rama's message:

"King, the most glorious Rághava, lord of Kósala, sends you this timely word. Accept it and act on it! Countries and cities securing a king who is spiritually imperfect, and devoted to bad conduct, are filled with misfortune, and destroyed. You alone have transgressed against me by taking Sita by force. But that will mean the death of others who have not transgressed. Full of strength and insolence, you have already injured forest-wandering seers, and even insulted the gods. You have killed royal sages and stricken weeping women; now the fruit of your bad conduct has ripened: I shall kill you with your ministers. Fight! Be a man! Behold, creature of the night, the power of my bow— of a human being! Free Sita, Jánaka's daughter! You will never be free of me! With my sharp arrows I shall rid this world of demons." 10 15

Iti tasya bruvāṇasya dūtasya paruṣaṃ vacaḥ
śrutvā na mamṛṣe rājā Rāvaṇaḥ krodha|mūrchitaḥ.
Ingita|jñās tato bhartuś catvāro rajanī|carāḥ
caturṣv aṅgeṣu jagṛhuḥ śārdūlam iva pakṣiṇaḥ.
Tāms tath” āṅgeṣu saṃsaktān Aṅgado rajanī|carān
ādāy’ āiva kham utpatya prāsāda|talam āviśat.

- 20 Vegen’ ōtpatatas tasya petus te rajanī|carāḥ
bhuvī saṃbhinna|hṛdayāḥ prahāra|vara|pīḍitāḥ.
Saṃsakto harmya|śikharāt tasmāt punar avāpatat
laṅghayitvā purīm Laṅkāṃ sva|balasya samīpataḥ.
Kosal’ēndram ath’ āgamyā sarvam āvedya vānaraḥ
viśāsrāma sa tejasvī Rāghaven’ ābhinanditaḥ.

Tataḥ sarv’|ābhisāreṇa harīṇāṃ vāta|raṃhasām
bhedayām āsa Laṅkāyāḥ prākāraṃ Raghu|nandanaḥ.
Vibhīṣaṇa’|rkṣ’|ādhipatī puras|kṛty’ ātha Lakṣmaṇaḥ
dakṣiṇaṃ nagara|dvāram avāmṛdnād durāsadam.

- 25 Karabh’|āruṇa|pāṇḍūṇāṃ harīṇāṃ yuddha|śālinām
koṭī|śata|sahasreṇa Laṅkāṃ abhyapatat tadā.
Pralamba|bāh’|ūru|kara|jaṅgh”|āntara|vilambinām
ṛkṣāṇāṃ dhūmra|varṇānāṃ tisraḥ koṭyo vyavasthitaḥ.
Utpatadbhiḥ patadbhiś ca nipatadbhiś ca vānaraiḥ
n’ ādṛśyata tadā sūryo rajasā nāśita|prabhaḥ.

Śālī|prasūna|sadṛśaiḥ śīrīṣa|kusuma|prabhaiḥ
taruṇ’|āditya|sadṛśaiḥ śaṇa|gauraiś ca vānaraiḥ
Prākāraṃ dadṛśus te tu samantāt kapilī|kṛtam
rākṣasā vismitā rājan sa|strī|vṛddhāḥ samantataḥ.

- 30 Bibhidus te maṇi|stambhān karṇ’|ātṭa|śikharāṇi ca
bhagn’|ōnmathita|śṛṅgāṇi yantraṇi ca vicikṣipuḥ.

Hearing this harsh speech uttered by the messenger, King Rávana, stunned with rage, could not tolerate it. So, understanding their lord's gestures, four creatures of darkness fastened onto his four limbs, like birds on a tiger. Then, taking the creatures of darkness attached to his limbs, Ángada leaped through the air onto the roof of the palace. With the speed at which he rose, those night prowlers fell to the ground, heartbroken, painfully bruised by the blow. He jumped down again from the palace roof on which he had perched, and leaped over the city of Lanka to the outskirts of his own army. So coming to the lord of Kósala and informing him of everything, the lustrous monkey rested, applauded by Rághava. 20

Then the joy of Raghu* had Lanka's wall breached by the total attack of the monkeys, fast as the wind. After which Lákshmana placed Vibhíshana and the bear king in the front, and smashed down the near impregnable southern gate of the city. Then he fell upon Lanka with a billion battle-hardened monkeys, white and tan like elephant trunks. Thirty million gray bears were drawn up in battle, supported on long arms and thighs and pendulous paws. Then the sun disappeared, its light blocked by the dust, as monkeys jumped up, flew about and fell down. 25

But the demons, with their women and elders, watched astonished, my king, as their rampart was turned entirely and completely brown by hemp-white monkeys, the color of the young sun, like rice blossoms, like *shirísha* flowers.* They shattered the bejewelled pillars and catapult towers, and scattered the machines, whose turrets were broken and plucked down. And grasping the hundred-killers, with their 30

Parigr̥hya śata|ghnīś ca sa|cakrāḥ sa|huḍ'|ôpalāḥ
cikṣipur bhuja|vegena Laṅkā|madhye mahā|svanāḥ.
Prākāra|sthāś ca ye ke cin niśā|cara|gaṇās tathā
pradudrūvus te śataśaḥ kapibhiḥ samabhidrutāḥ.

Tatas tu rāja|vacanād rākṣasāḥ kāmā|rūpiṇaḥ
niryayur vikṛt'|ākārāḥ sahasra|śata|saṃghaśaḥ.
Śastra|varṣāṇi varṣanto drāvayitvā van'|āukasāḥ
prākāraṃ śobhayantas te paraṃ vikramam āsthitāḥ.

- 35 Sa māṣa|rāśi|sadṛśair babhūva kṣaṇadā|caraiḥ
kr̥to nirvānaro bhūyaḥ prākāro bhīma|darśanaiḥ.
Petuḥ sūla|vibhinn'|āṅgā bahavo vānara|r̥ṣabhāḥ
stambha|toraṇa|bhagnāś ca petus tatra niśā|carāḥ.
Keśā|keśy abhavad yuddhaṃ rakṣasāṃ vānaraiḥ saha
nakhair dantaiś ca vīraṇāṃ khādatāṃ vai paras|param.
Niṣṭananto hy ubhayatas tatra vānara|rākṣasāḥ
hatā nipatitā bhūmau na muñcanti paras|param.
Rāmas tu śara|jālāni vavarṣa jalado yathā,
tāni Laṅkāṃ samāsādya jaghnus tān rajanī|carān.
- 40 Saumitrir api nārācair dṛḍha|dhanvā jita|klamaḥ
ādiśy' ādiśya durga|sthān pātayām āsa rākṣasān.
Tataḥ pratyavahāro 'bhūt sainyānāṃ Rāghav'|ājñayā
kr̥te vimarde Laṅkāyāṃ labdha|lakṣo jay'|ôttaraḥ.

MĀRKANDEYA uvāca:

- 285.1 Tato niviśamānāṃs tān sainikān Rāvaṇā'|ānugāḥ
abhijagmur gaṇ'|āneke piśāca|kṣudra|rakṣasāṃ
Parvaṇaḥ Patano Jambhaḥ Kharāḥ Krodhavaśo Hariḥ
Prarujaś c' Arujaś c' āiva Praghasaś c' āivam ādayaḥ.

wheels, iron bars and rocks, through the speed of their arms the great roarers threw them to the middle of Lanka. Attacked by the monkeys, those troops of night-prowlers stationed on the ramparts fled in their hundreds.

But then, on their king's order, the demons who can change shape at will came out in groups of hundreds and thousands with their appearances transformed. Raining showers of weapons, they drove off the forest-dwellers; glowing on the ramparts, they displayed supreme bravery. The rampart was again made free of monkeys by the terrible-looking creatures of the night, resembling great heaps of beans. Many bullish monkeys fell, their bodies skewered by spears, and creatures of darkness too fell there, crushed by pillars and crossbeams. Head to head was the battle of monkeys and demons, nail and tooth, heroes eating one another. Monkeys and demons roared there alike, and, never letting one another go, fell dead on the ground. But Rama, like a cloud, rained sheets of arrows. Assailing Lanka, they killed those creatures of the night. Sumítṛa's son* as well, overcoming fatigue, aimed a stream of arrows with his steady bow at the demons standing on the citadel, and felled them. Then, by Rághava's command, the armies withdrew, their goal attained—they had the upper hand in the destruction of Lanka.

MARKANDÉYA said:

Then some troops of *pisháchas* and low demons, followers of Rávana—Párvana, Pátana, Jambha, Khara, Krodhavaśha, Hari, Práruja, Áruja, Prághasa and company—fell on those soldiers while they were resting but, as those evil-

Tato 'bhipatatām teṣām adṛśyānām durātmanām
antardhāna|vadhām taj|jñāś cakāra sa Vibhīṣaṇaḥ.
Te dṛśyamānā haribhir balibhir dūra|pātibhiḥ
nihatāḥ sarvaśo rājan mahīm jagmur gat'|āsavaḥ.

5 Amṛśyamāṇaḥ sa|balo Rāvaṇo nirayāv atha
rākṣasāṇām balair ghoraiḥ piśācāṇām ca saṁvṛtaḥ.
Yuddha|śāstra|vidhāna|jña Uśanā iva c' āparaḥ
vyūhya c' āuśanasam vyūham harīn abhyavahārayat.
Rāghavas tv viniryāntam vyūdh'|ānīkam daś'|ānanam
bārhaspatyam vidhim kṛtvā pratyavyūhan niśā|caram.
Sametya yuyudhe tatra tato Rāmeṇa Rāvaṇaḥ
yuyudhe Lakṣmaṇaś c' āpi tath" āiv' Êndrajitā saha,
Virūpākṣeṇa Sugrīvas Tāreṇa ca Nikharvaṭaḥ
Tuṇḍena ca Nalas tatra Paṭuśaḥ Panasena ca.

10 Viśahyam yaṁ hi yo mene sa sa tena sameyivān
yuyudhe yuddha|velāyām sva|bāhu|balam āśritaḥ.

Sa saṁprahāro vavṛdhe bhīrūṇām bhaya|vardhanaḥ
loma|saṁharṣaṇo ghoraḥ purā dev'|āsure yathā.

Rāvaṇo Rāmam ānarchac chakti|śūl'|āsi|vr̥ṣṭibhiḥ
niśitair āyasais tīkṣṇai Rāvaṇam c' āpi Rāghavaḥ.
Tath" āiv' Êndrajitam yattam Lakṣmaṇo marma|bhedibhiḥ
Indrajic c' āpi Saumitriṁ bibheda bahubhiḥ śaraiḥ.
Vibhīṣaṇaḥ Prahastaṁ ca Prahastaś ca Vibhīṣaṇam
khaga|patraiḥ śarais tīkṣṇair abhyavarṣad gata|vyathaḥ.

15 Teṣām balavatām āsīn mah"|āstrāṇām samāgamah
viviyathuḥ sakalā yena trayo lokāś car'|ācarāḥ.

natured invisible creatures attacked, Vibhíshana destroyed their invisibility and identified them. Seen by the powerful, far-leaping monkeys, they were slain on all sides, my king, and fell lifeless on the earth.

Unable to take this, Rávana marched out with his army, 5
surrounded by a terrible force of demons and *pisháchas*. Knowing the rules and dispositions of warfare, like another Úshanas,* he drew them up in the Úshanas formation, and attacked the monkeys. But Rághava, making the Brihas-pa-ti* formation, opposed the ten-necked night-prowler, who was advancing with his armed formation. Then, coming up on him there, Rávana fought with Rama, and, in the same way, Lákshmana fought with Indra-jit, Sugriva with Virupáksha, Nikháravata with Tara, Nala with Tunda, and Pátusha with Pánasa. Each came together with whomsoever 10
he considered his match, and fought with him in the hour of battle, relying on the strength of his own arms.

The battle swelled, dilating the fear of the fearful; it was as hair-raising and terrible as that in the past between gods and anti-gods.

Rávana went at Rama with showers of spears, spikes and swords, and Rághava at Rávana with filed iron arrows. In the same way Lákshmana pierced the stretched Indra-jit, cutting his vitals, and Indra-jit split Sumíttra's son with multiple arrows. Impervious to fear, Vibhíshana showered Prahásta, and Prahásta, Vibhíshana, with sharp, bird-feathered shafts. There was a clash of those strong, great weapons, and, as a 15
result, the three worlds in their entirety, whether static or moving, were shaken.

MĀRKANDEYA uvāca:

- 286.1 Tataḥ Prahastaḥ sahasā samabhyetya Vibhīṣaṇam
 gadayā tāḍayām āsa vinadya raṇa|karkaśaḥ.
 Sa tay” ābhihato dhīmān gadayā bhīma|vegayā
 n’ ākampata mahā|bāhur himavān iva susthiraḥ.
 Tataḥ pragrhya vipulām śata|ghaṇṭām Vibhīṣaṇaḥ
 abhimantrya mahā|śaktim cikṣep’ āsya śiraḥ prati.
 Patantyā sa tayā vegād rākṣaso ’śani|vegayā
 hr̥t’|ōttam’|āṅgo dadṛśe vāta|rugna iva drumah.
 5 Taṁ dr̥ṣṭvā nihataṁ saṁkhye Prahastaṁ kṣaṇa|dā|caram
 abhidudrāva Dhūmrākṣo vegena mahatā kapīn.
 Tasya megh’|ōpamaṁ sainyaṁ āpatad bhīma|darśanam,
 dr̥ṣṭv” āiva sahasā dīrṇā raṇe vānara|puṁgavāḥ.
 Tatas tān sahasā dīrṇān dr̥ṣṭvā vānara|puṁgavān
 niryāyau kapi|śārdūlo Hanūmān mārut’|ātma|jah.
 Taṁ dr̥ṣṭv” āvashitaṁ saṁkhye harayaḥ pavan’|ātma|jam
 mahatyā tvarayā rājan saṁnyavartanta sarvaśaḥ.
 Tataḥ śabdo mahān āsīt tumulo loma|harṣaṇaḥ
 Rāma|Rāvaṇa|sainyānām anyonyam abhidhāvatām.
 10 Tasmin pravṛtte saṁgrāme ghore rudhira|kardame
 Dhūmrākṣaḥ kapi|sainyaṁ tad drāvayām āsa patribhiḥ.
 Taṁ rakṣo|mahā|mātram āpatantaṁ sapatna|jit
 pratijagrāha Hanūmāṁs tarasā pavan’|ātma|jah.
 Tayor yuddham abhūd ghoram hari|rākṣasa|vīrayoḥ
 jigīṣator yudhā ’nyonyam Indra|Prahādayor iva.
 Gadābhiḥ parighaiś c’ āiva rākṣaso jaghnivān kapim
 kapiś ca jaghnivān rakṣaḥ sa|skandha|viṭapair drumaiḥ.

MARKANDÉYA said:

Then Prahásta, who was a savage fighter, suddenly came 286.1
 roaring at Vibhíshana and struck him with a mace. Wise,
 and strong-armed, thumped by the terrifying velocity of
 the club, he was rooted like the Himálaya, and did not
 waver. Then, lifting up a huge hundred-bell spear, Vibhí-
 shana armed the great missile with a spell, and threw it
 toward his head. Like a tree snapped by the wind, the demon
 was summarily decapitated by that flying missile, swift as
 a thunderbolt.

Seeing the night-prowler Prahásta felled in battle, Dhu- 5
 mráksha bore down on the monkeys with great speed. Like
 a cloud, his terrifying army attacked. Seeing it, the bullish
 monkeys suddenly scattered on the battlefield. Witnessing
 those bullish monkeys suddenly dispersed, the son of the
 Wind, the tigerish monkey, Hanúmat, advanced. At the
 sight of the Wind's son standing solidly in battle, the mon-
 keys came together again, my king, with great speed from
 all sides. Then there was the great, tumultuous, hair-raising
 noise of Rama's and Rávana's armies attacking each other.

As that frightful, bloody, muddy battle proceeded, Dhu- 10
 mráksha put that monkey-army to flight with his arrows.
 Hanúmat, the Wind's rival-defeating son, quickly confron-
 ted that extraordinary attacking demon. It turned into a
 frightful fight between those two, the monkey and demon
 heroes, striving to overcome each other in battle, like Indra
 and Prahláda. The demon struck the monkey with clubs
 and maces, and the monkey struck the demon with trees,
 complete with trunks and branches. Provoked, the Wind's
 son, Hanúmat, in extreme wrath killed Dhumráksha, along

Tatas tam atikopena s'āśvaṃ sa|ratha|sārathim
Dhūmrākṣaṃ avadhīd kruddho Hanūmān mārut'ātma|jaḥ.

- 15 Tatas taṃ nihataṃ dṛṣṭvā Dhūmrākṣaṃ rākṣas'ottamam
harayo jāta|visrambhā jaghnur anye ca sainikān.
Te vadhyamānā haribhir balibhir jita|kāśibhiḥ
rākṣasā bhagna|saṃkalpā Laṅkāṃ abhyapatan bhayāt.

Te 'bhipatya puram bhagnā hata|śeṣā niśā|carāḥ
sarvaṃ rājñe yathā vṛttaṃ Rāvaṇāya nyavedayan.
Śrutvā tu Rāvaṇas tebhyaḥ Prahastaṃ nihataṃ yudhi
Dhūmrākṣaṃ ca mah"ēṣvāsaṃ sa|sainyaṃ vānara'rṣabhaiḥ
Sudīrgham iva niḥśvasya samutpatya var'āsanāt
uvāca: «Kumbhakarṇasya karma|kālo 'yam āgataḥ!»

- 20 Ity evam uktvā vividhair vāditraiḥ su|mahā|svanaiḥ
śayānam atinidrālum Kumbhakarṇam abodhayat.
Prabodhya mahatā c' āinaṃ yatnen' āgata|sādhvasaḥ
svastham āsīnam avyagraṃ vinidraṃ rākṣas'ādhipaḥ
Tato 'bravīd daśa|grīvaḥ Kumbhakarṇam mahā|balam:

«Dhanyo 'si yasya te nidrā Kumbhakarṇ' ēyam īdṛśī, ya
imaṃ dāruṇ'ākāraṃ na jānīṣe mahā|bhayam.
eṣa tīrtv' āṇavaṃ Rāmaḥ setunā haribhiḥ saha
Avamany' ēha naḥ sarvān karoti kadanam mahat.
mayā tv apahr̥tā bhāryā Sītā nām' āsya Jānakī.

- 25 Tāṃ netuṃ sa ih' āyāto baddhvā setuṃ mah" āṇave.
tena c' āiva Prahast'ādir mahān naḥ svaljano hataḥ.
Tasya n' ānyo nihant" āsti tvāṃ ṛte śatru|karśana,
sudamśito 'bhiniryāya tvam adya balinām vara

with his horses, chariot, and charioteer. Once they saw that 15
that supreme demon Dhumráksha had been slain, the other
monkeys' confidence returned, and they slaughtered his sol-
diers. Stricken by the powerful monkeys, who were radiant
with victory, the demons' resolve was broken; they fled in
fear to Lanka.

Those creatures of the night who had survived the slaugh-
ter fled, broken, to the city, and informed King Rávana of ev-
erything that had happened. But on hearing from them that
Prahásta and the great bowman Dhumráksha, along with
his army, had been destroyed in battle by the bullish mon-
keys, Rávana exhaled violently, leaped up from his throne,
and cried: "It's arrived—the time for Kumbha-karna to act!"

This pledged, he awoke the lethargic, sleeping Kumbha- 20
karna with a selection of exceptionally loud musical instru-
ments. Having, with a great effort, roused him, so that he
was sitting at ease, undisturbed and alert, the ten-necked
demon-lord, full of anxiety, said to the mighty Kumbha-
karna:

"You are fortunate, Kumbha-karna, to be able to sleep
in this way. You're ignorant of this terrifying disaster. This
Rama has crossed the sea by a causeway, together with the
monkeys; despising all of us here, he is wreaking great havoc.
Because I abducted Sita, the daughter of Jánaka, his wife,
he has built a causeway over the ocean and come here to 25
take her home. He has killed our great kinsman, Prahásta,
and others. None other than you can kill him, thinner of
enemies. Go out, well-armored to meet him today, best of
the strong. Kill Rama and all the rest in battle, enemy-tamer,
and Dúshana's younger brothers, Vajra-vega and Pramáthin,

Rām'ādīn samare sarvāñ jahi śatrūn arim'dama,
Dūṣaṇ'āvarajau c' āiva Vajravega|Pramāthinau
Tau tvām balena mahatā sahitāv anuyāsyataḥ.»
ity uktvā rākṣasa|patiḥ Kumbhakarṇaṃ tarasvinam
saṃdides' ēti|kartavye Vajravega|Pramāthinau.

«Tath" ēty" uktvā tu tau vīrau Rāvaṇaṃ Dūṣaṇ'ānujau
Kumbhakarṇaṃ puras|kr̥tya tūrṇaṃ nirayatuḥ purāt.

MĀRKAṆḌEYA uvāca:

287.1 Tato niryāya svapurāt Kumbhakarṇaḥ sah'ānugaḥ
apaśyat kapi|sainyaṃ taj jita|kāśy agrataḥ sthitam.
Sa vīkṣamāṇas tat sainyaṃ Rāma|darśana|kāṅkṣayā
apaśyac c' āpi saumitraṃ dhanuṣ|pāṇiṃ vyavasthitam.
Tam abhyety' āsu harayaḥ parivavruḥ samantataḥ
abhyaghaṇas ca mahā|kāyair bahubhir jagatī|ruhaiḥ.

Karajair atudaṃs c' ānye vihāya bhayam uttamam
bahudhā yudhyamānās te yuddha|mārgaiḥ plavaṃ|gamāḥ
5 Nānā|praharaṇair bhīmai rākṣas'ēndram atāḍayan.
sa tāḍyamānaḥ prahasan bhakṣayām āsa vānarān
Balaṃ Caṇḍabal'ākhyam ca Vajrabāhuṃ ca vānaram.
tad dr̥ṣtvā vyathanam karma Kumbhakarṇasya rakṣasaḥ
Udakrośan paritrastās Tāra|prabhṛtayas tadā.
tān uccaiḥ krośataḥ sainyaṃ śrutvā sa hari|yūtha|pān,
Abhidudrāva Sugrīvaḥ Kumbhakarṇam apeta|bhīḥ.

tato nipatyā vegena Kumbhakarṇaṃ mahā|manāḥ.
Śālana jaghniṇvān mūrdhni balena kapi|kuñjaraḥ
sa mah"ātmā mahā|vegaḥ Kumbhakarṇasya mūrdhani.
10 Bibheda śālaṃ Sugrīvo na c' āiv' āvyathayat kapiḥ
tato vinadya sahasā śāla|sparśa|vibodhitāḥ
Dorbhyām āḍāya Sugrīvaṃ Kumbhakarṇo 'harad balāt.

shall follow you with a great force!" Once he had said this to the powerful Kumbha·karna, the demon-lord assigned Vajra·vega and Pramáthin to the task in hand.

With a "So be it!" to Rávana, those two heroes, Dúshana's younger brothers, placed Kumbha·karna at the front and set out quickly from the city.

MARKANDÉYA said:

Once he was outside his own city with his followers, 287.1
Kumbha·karna saw the monkey-army in front of him, glowing with victory. Scrutinizing that army in the hope of catching sight of Rama, he saw Sumíttra's son, standing bow in hand. The monkeys quickly came up, surrounded him on all sides and hit him with many thick-trunked trees.

Others, ignoring the great danger, struck him with their 4-5
claws. Attacking with many different martial strategies, the 5
monkeys beat the demon-lord with a variety of terrible weapons. Laughing while being beaten, he devoured the monkeys, known as Bala and Chanda·bala, and the ape Vajra·bahu. Witnessing the demon Kumbha·karna's dismaying act, Tara and the others cried out in fear. Hearing the monkey-led forces crying aloud, Sugríva rushed fearlessly toward Kumbha·karna.

The great-minded elephant of a monkey descended at speed on Kumbha·karna and struck him on the head forcefully with a *shala* tree. The great-spirited, super-swift monkey, Sugríva, broke the *shala* on Kumbha·karna's head, and failed even to shake him. Then, immediately aroused by the contact of the *shala*, Kumbha·karna grasped Sugríva with his arms and took hold of him by force. But the heroic 10

hriyamāṇaṃ tu Sugrīvaṃ Kumbhakarṇena rakṣasā
Avekṣy' ābhyadravad vīraḥ Saumitrir mitra|nandanāḥ
so 'bhipatya mahā|vegaṃ rukma|puṅkhaṃ mahā|śaram
Prāhiṇot Kumbhakarṇāya Lakṣmaṇaḥ para|vīra|hā.
sa tasya dehā|varaṇaṃ bhittvā dehaṃ ca sāyakaḥ
Jagāma dārayan bhūmiṃ rudhireṇa samukṣitaḥ.
tathā sa bhinna|hṛdayaḥ samutsṛjya kap'īśvaram
15 Kumbhakarṇo mah"lêşv|āsah praghīta|śil"lāyudhaḥ
abhidudrāva Saumitrim udyamya mahatīm śilām.

Tasy' ābhipatatas tūrṇaṃ kṣurābhyām ucchritau karau
ciccheda niśit'lāgrābhyām. sa babhūva catur|bhujah.
Tān apy asya bhujān sarvān praghīta|śil"lāyudhān
kṣurais ciccheda laghv astram Saumitriḥ pratidarśayan.
Sa babhūv' ātikāyaś ca bahu|pāda|śiro|bhujah
tam Brahm'lāstreṇa Saumitrir dadāh' ādri|cay'lōpamam.
Sa papāta mahā|vīryo divy'lāstr'lābhīhato raṇe
mah"lāśani|vinirdagdhaḥ pādapo 'ṅkuravān iva.

20 Tam dṛṣṭvā Vṛtra|saṃkāśaṃ Kumbhakarṇaṃ tarasvinam
gat'lāsum patitaṃ bhūmau rākṣasāḥ prādravan bhayāt.

Tathā tān dravato yodhān dṛṣṭvā tau Dūṣaṇ'lānujau
avasthāpy' ātha Saumitriṃ saṃkruddhāv abhyadhāvatām.
Tāv ādravantau saṃkruddhau Vajravega|Pramāthinau
abhijagrāha Saumitrir vinady' ōbhau patatribhiḥ.

Tataḥ su|tumulaṃ yuddham abhavaḥ loma|harṣaṇam
Dūṣaṇ'lānujayoh Pārtha Lakṣmaṇasya ca dhīmataḥ.
Mahatā śara|varṣeṇa rākṣasau so 'bhyavarṣata
tau c' āpi vīrau saṃkruddhāv ubhau tau samavarṣatām.

25 Muhūrtam evam abhavad Vajravega|Pramāthinoh

son of Sumíttra, the joy of his friends, saw Sugríva being taken away by the demon Kumbha·karna, and ran forward. Arriving, Lákshmana, killer of enemy heroes, shot an extra-swift, gold-shafted arrow at Kumbha·karna. The arrow cut through his armor and body, and plowed up the ground, smeared in blood. Pierced through the heart, Kumbha·karna, the great archer, released the monkey-lord, acquired a boulder as a weapon, and ran at Sumíttra's son, holding the mighty stone aloft.

With two sharpened razors, the latter cut off the upraised arms of the creature as it rushed swiftly toward him. He became four-armed. Even those, his mutiple arms armed with boulders, were cut off with razors by Sumíttra's son, wielding a nimble weapon. He outgrew his body with many feet, heads and arms. Looking like a cairn of stones, he was burned by Sumíttra's son with the Brahma weapon. Stricken by the divine weapon, he fell, hugely potent, in battle, like a branching tree incinerated by a great bolt of lightning. Seeing that the strong Kumbha·karna, who looked like Vritra, had fallen lifeless to the ground, the demons fled in terror. 20

Seeing those fleeing warriors, Dúshana's younger brothers stopped them and fell furiously upon Sumíttra's son. Sumíttra's son roared, and greeted Vajra·vega and Pramáthin, who were rushing frenziedly toward him, with arrows.

Then, Partha, there was a tumultuous and hair-raising battle between Dúshana's younger brothers and the wise Lákshmana. He showered those two demons with a huge shower of arrows, and those two furious heroes both showered him. And in this way the dreadful battle of Vajra·vega and Pramáthin with Sumíttra's strong-armed son lasted for 25

Saumitreś ca mahā|bāhoḥ saṃprahāraḥ su|dāruṇaḥ.
 Ath' ādri|śṛṅgam ādāya Hanūmān mārut'|ātma|jaḥ
 abhidrutya' ādade prāṇān Vajravegasya rakṣasaḥ.
 Nilaś ca mahatā grāvṇā Dūṣaṇ'|āvara|jaṃ hariḥ
 Pramāthinam abhidrutya pramamātha mahā|balaḥ.
 Tataḥ prāvartata punaḥ saṃgrāmaḥ kaṭuk'|ōdayaḥ
 Rāma|rāvaṇa|sainyānām anyonyam abhidhāvatām.
 Śataśo Nairṛtān vanyā jaghnur vanyāms' ca Nairṛtāḥ
 Nairṛtās tatra vadhyante prāyeṇa na tu vānarāḥ.

MĀRKANḌEYA uvāca:

- 288.1 Tataḥ śrutvā hataṃ saṃkhye Kumbhakarṇaṃ sah'|ānugam
 Prahastaṃ ca mah'"|ēṣv|āsaṃ Dhūmrākṣaṃ c' ātitejasam
 Putram Indrajitaṃ vīraṃ Rāvaṇaḥ pratyabhāṣata:
 «jahi Rāmam amitra|ghna Sugrīvaṃ ca sa|Lakṣmaṇam.
 Tvayā hi mama sat|putra yaśo dīptam upārjitaṃ
 jitvā vajra|dharaṃ saṃkhye sahasr'|ākṣaṃ Śacī|patim.
 Antarhitaḥ prakāśo vā divyair datta|varaiḥ śaraiḥ
 jahi śatrūn amitra|ghna mama śastra|bhṛtām vara.
 5 Rāma|Lakṣmaṇa|Sugrīvāḥ śara|sparśaṃ na te 'nagha
 samarthāḥ pratisoḍdhuṃ ca kutas tadanuyāyinaḥ?
 Agatā yā Prahastena Kumbhakarṇena c' ānagha
 Kharasy' āpacitiḥ saṃkhye tāṃ gaccha tvaṃ mahā|bhujā.
 Tvam adya niśitair bāṇair hatvā śatrūn sa|sainikān
 pratinandaya māṃ putra purā jitv'" ēva Vāsavam.»

some time. Then the Wind's son, Hanúmat, seizing a mountain peak, rushed up and took the life of the demon Vajra-vega. And the mighty monkey Nila rushed up and crushed Dúshana's younger brother, Pramáthin, with a huge rock. Then, attacking each other, a fierce battle between Rama's and Rávana's armies erupted again. The forest creatures slew Nírriti's sons, and Nírriti's sons the forest creatures in their hundreds; but it was mostly Nírriti's sons who were killed there, not the monkeys.

MARKANDÉYA said:

Then, hearing that Kumbha·karna had, with his follow- 288.1
ers, been killed in battle, along with Prahásta, the great
archer, and the fierce Dhumráksha, Rávana said to his son,
the heroic Indra·jit:

“Enemy-killer, kill Rama and Sugríva, and Lákshmana
too! For you, my good son, have acquired glowing fame,
you have conquered the thunderbolt-wielder, the thousand-
eyed husband of Shachi,* in battle. Now, enemy-killer, vis-
ible or invisible, kill my enemies with divine, gift-given
arrows, best of my men bearing arms. Rama, Lákshmana 5
and Sugríva are unable to stand the touch of your arrows,
sinless being—so how can their followers? Sinless being,
what neither Prahásta nor Kumbha·karna could manage in
battle—the revenge for Khara—you take it, Great Arm!
Delight me, son, by killing our enemies and their soldiers
with your whetted arrows today, just as you did before in
conquering Vása·va.”

Ity uktaḥ sa «tath” êty» uktvā ratham āsthāya daṁśitah
 prayayāv Indrajid rājams tūrṇam āyodhanam prati.
 Tato viśrāvya vispaṣṭam nāma rākṣasa|puṁgavaḥ
 āhvayām āsa samare Lakṣmaṇam śubha|lakṣaṇam.

- 10 Taṁ Lakṣmaṇo ’py abhyadhāvat pragṛhya sa|śaram dhanuḥ
 trāsayaṁs tala|ghoṣeṇa siṁhaḥ kṣudra|mṛgān yathā.
 Tayoḥ samabhavad yuddham su|mahaj jaya|gṛddhinoḥ
 divy’|āstra|viduṣoḥ tīvram anyonya|spardhinos tadā.

Rāvaṇis tu yadā n’ āivaṁ viśeṣayati sāyakaiḥ
 tato gurutaram yatnam ātiṣṭhad balinām varaḥ.
 Tata enaṁ mahā|vegair ardayām āsa tomaraiḥ,
 tāt āgatān sa ciccheda Saumitrir niśitaiḥ śaraiḥ,
 Te nikṛttāḥ śarais tīkṣṇair nyapatan dharaṇī|tale.
 tam Aṅgado Vāli|sutaḥ śrīmān udyamya pādapam

- 15 Abhidrutya mahā|vegas tāḍayām āsa mūrdhani.
 tasy’ Êndrajid asaṁbhrāntaḥ prāsen’ ôrasi vīryavān
 Prahartum aicchat, taṁ c’ āsya prāsaṁ ciccheda Lakṣmaṇaḥ.
 tam abhyāśa|gataṁ vīram Aṅgadaṁ Rāvaṇ’|ātma|jaḥ
 Gaday” âtāḍayat savye pārśve* vānara|puṁgavam.
 tam acintya prahāram sa balavān Vālinah sutaḥ
 Sasarj’ Êndrajitaḥ krodhāc chāla|skandham tath” Aṅgadaḥ
 so ’ṅgadena ruṣ” ôtsṛṣṭo vadhāy’ Êndrajitas taruḥ
 Jaghān’ Êndrajitaḥ Pārtha ratham s’|āśvam sa|sārathim.
 tato hat’|āśvāt praskandya rathāt sa hata|sārathiḥ
 20 Tatr’ âiv’ ântardadhe rājan māyayā Rāvaṇ’|ātma|jaḥ.

Thus addressed, Indra-jit replied: "So be it!," mounted his chariot in armor, my king, and went forward quickly to battle. Then, boldly announcing his name, the bullish demon challenged Lákshmana, marked by good fortune, to a fight. Lákshmana too grabbed his bow and arrows, and ran 10 toward him, spreading terror with a slapping sound, like a lion petrifying tiny animals. Both gluttons for victory, both *au fait* with divine weapons and in competition with each other, there was a huge and intense battle between them.

But when he could not overcome him in this way with his arrows, then Rávana's son, the greatest of the strong, made the weightiest of efforts: he bombarded him with very swift javelins. As they arrived, Sumíttra's son split them with whetted arrows. Mown down with sharp arrows, they fell flat on the earth. Ángada, Valin's glorious son, lifted up a tree, rushed toward him at high speed and struck 15 him on the head. Unruffled, the potent Indra-jit wanted to strike him on his chest with a spear, but Lákshmana cleft his spear. When that bullish, heroic monkey Ángada approached, Rávana's son struck him on the left side with a club. Thinking nothing of that blow, the strong son of Valin, Ángada, thereupon angrily hurled the trunk of a *shala* tree at Indra-jit. That tree, released by Ángada in a rage to kill Indra-jit, destroyed Indra-jit's chariot, Partha, along with his horses and his charioteer. Then, his charioteer slain, having leaped from the chariot with its slaughtered horses, Rávana's son disappeared on the spot, my king, through his 20 magical power.

antarhitam viditvā tam bahu|māyam ca rākṣasam
 Rāmas tam deśam āgamyā tat sainyam paryarakṣata.
 sa Rāmam uddīśya śarais tato datta|varais tadā
 Vivyādha sarva|gātreṣu Lakṣmaṇam ca mahā|balam.
 tam adṛśyam śaraiḥ sūrau māyay” āntarhitam tadā
 Yodhayām āsatur ubhau Rāvaṇim Rāma|Lakṣmaṇau.
 sa ruṣā sarva|gātreṣu tayoh puruṣa|siṃhayoh
 Vyasṛjat sāyakān bhūyaḥ śataśo ’tha sahasraśaḥ.
 tam adṛśyam vicinvantaḥ sṛjantam anīṣam śarān
 25 Harayo viviśur vyoma pragṛhya mahatīḥ śilāḥ.
 tāṃś ca tau c’ āpy adṛśyaḥ sa śarair vivyādha rākṣasaḥ.
 Tān bhr̥ṣam tāḍayām āsa Rāvaṇir māyayā vṛtaḥ.
 tau śarair ācītau vīrau bhr̥tārau Rāma|Lakṣmaṇau
 petatur gaganād bhūmim sūryā|candramasāv iva.

MĀRKANḌEYA uvāca:

289.1 Tāv ubhau patitau dṛṣṭvā bhr̥tārāv Rāma|Lakṣmaṇau
 babandha Rāvaṇir bhūyaḥ śarair datta|varais tadā.
 Tau vīrau śara|bandhena baddhāv Indrajitā raṇe
 rejatuh puruṣa|vyāghrau śakuntāv iva pañjare.
 Tau dṛṣṭvā patitau bhūmau śataśaḥ sāyakaiś citau
 Sugrīvaḥ kapibhiḥ sārdham parivārya tataḥ sthitaḥ
 Suṣeṇa|Mainda|Dvididaiḥ Kumuden’ Aṅgadena ca
 Hanūman|Nīla|Tāraiś ca Nalena ca kap’īśvaraḥ.

Realizing that the demon, who had many powers, had disappeared, Rama came to that place and protected the army. Then he aimed at Rama with gift-given arrows, and pierced him and the hugely strong Lákshmana in all their limbs. Then the heroes, Rama and Lákshmana, both fought with arrows against Rávana's invisible son, who had disappeared through his magical power. In a rage, he once more discharged arrows in their hundreds and thousands into all the limbs of those leonine men. Searching for the invisible creature that was continuously shooting arrows, the monkeys armed themselves with great stones and took to the sky. And as well as those two, the invisible demon pierced them with arrows too. Concealed by his magical power, Rávana's son beat them severely. Covered in arrows, those heroic brothers, Rama and Lákshmana, fell like the sun and the moon from the sky to the earth.

MARKANDÉYA said:

Seeing that both those brothers, Rama and Lákshmana, had fallen, Rávana's son then bound them further with gift-given arrows. The two heroes, tigerish men trapped by Indra-jit with a row of arrows, looked like a couple of caged birds. Seeing those two fallen on the ground, covered with hundreds of arrows, Sugriva, together with the monkeys, stood around them—the monkey-king together with Sushéna, Mainda, Dvi-vida, Kúmuda, Ángada, Hanúmat, Nila, Tara and Nala. 289.1

5 Tatas taṃ deśam āgamyā kṛta|karmā Vibhīṣaṇaḥ
bodhayām āsa tau vīrau prajñ”|āstreṇa prabodhitau.
Viśalyau c’ āpi Sugrīvaḥ kṣaṇen’ āitau cakāra ha
viśalyayā mah”|āuṣadhyā divya|mantra|prayuktayā.
Tau labdha|saṃjñau nṛ|varau viśalyāv udatiṣṭhatām
gata|tandrī|klamau c’ āpi kṣaṇen’ āitau mahā|rathau.

Tato Vibhīṣaṇaḥ Pārtha Rāmam Ikṣvāku|nandanam
uvāca vijvaram drṣṭvā kṛt’|āñjalir idam vacaḥ:
«Idam ambho gṛhītvā tu rāja|rājasya śāsanāt
Guhyako ’bhyāgataḥ śvetāt tvat|sakāśam arim|dama.

10 Idam ambhaḥ Kuberas te mahā|rājaḥ prayacchati
antarhitānām bhūtānām darśan’|ārthaṃ paraṃ|tapa.
Anena sprṣṭa|nayano bhūtāny antarhitāny uta
bhavān draṅkṣyati yasmai ca pradāsyati naraḥ sa tu.»

«Tath” ēti» Rāmas tad vāri pratigrhy’ ābhisamskṛtam
cakāra netrayoḥ śaucaṃ Lakṣmaṇas ca mahā|manāḥ.
Sugrīva|Jāmbavantau ca Hanūmān Aṅgadas tathā
Mainda|Dvividā|Nīlās ca prāyaḥ plava|ga|sattamāḥ.
Tathā samabhavac c’ āpi yad uvāca Vibhīṣaṇaḥ,
kṣaṇen’ ātīndriyāṇy eṣāṃ cakṣūṃsy āsan Yudhiṣṭhira.

15 Indrajit kṛta|karmā ca pitre karma tad ātmanaḥ
nivedya punar āgacchat tvaray” āji|śiraḥ prati.

Tam āpatantaṃ saṃkruddhaṃ punar eva yuyutsayā
abhidudrāva Saumitrir Vibhīṣaṇa|mate sthitaḥ.
Akṛt’|āhnikam ev’ āinaṃ jighāṃsur jita|kāśinam
śarair jaghāna saṃkruddhaḥ kṛta|saṃjño ’tha Lakṣmaṇaḥ.

Arriving at that place, Vibhíshana, who knew what he 5
 was doing, woke those two heroes, bringing them back to
 consciousness with the consciousness weapon. Then Sugrí-
 va freed them of arrows in an instant with the great herb
vishálya, prepared with a divine spell. Freed from arrows,
 their consciousness restored, those paragons of men stood
 up, and in an instant the weariness and fatigue of such great
 warriors had gone.

Then, Partha, when Vibhíshana had seen Rama, the de-
 light of Ikshváku, free from affliction, he greeted him with
 joined hands and made this speech: "Enemy-subduer, in-
 structed by the king of kings, a Gúhyaka took this water 10
 and came to you from the White Mountain. Great King
 Kubéra offers you this water, incinerator of the foe, so that
 you can see invisible beings. Your eyes touched with this,
 you shall see even invisible creatures, as will anyone you give
 it to."

Saying "So be it!," Rama accepted that purified water and
 washed his eyes, as did great-minded Lákshmana, Sugríva
 and Jámavat, Hanúmat, Ángada, Mainda, Dvi-vida and
 Nila, and most of the eminent monkeys. Then what Vibhí-
 shana had described happened: in an instant, Yudhi-shthira,
 their eyes became clairvoyant. And Indra-jit, his work done, 15
 letting his father know of his action, came again at speed to
 the front line of battle.

On Vibhíshana's advice, Sumíttra's son bore down on
 him, attacking furiously, full of the desire to fight again.
 So the furious Lákshmana, who had been tipped off in this
 way, struck him with arrows, wanting to kill that one who
 had the look of victory about him before he had performed

Tayoḥ samabhavad yuddham tad” ânyonyaṃ jigīṣatoḥ
atīva citram āścaryaṃ Śakra|Prahādayor iva.
Avidhyad Indrajit tīkṣṇaiḥ Saumitriṃ marma|bhediḥ
Saumitriś c’ ânala|sparśair avidhyad Rāvaṇiṃ śaraiḥ.

- 20 Saumitri|śara|saṃsparśād Rāvaṇiḥ krodha|mūrchitaḥ
asṛjal Lakṣmaṇāy’ âṣṭau śarān āśī|viṣ’|ôpamān.
Tasy’ âsūn pāvaka|sparśaiḥ Saumitriḥ patribhis tribhiḥ
yathā niraharad vīras tan me nigadataḥ śṛṇu.
Eken’ âsya dhanuṣmantam bāhum dehād apātayat
dvitīyena sa|nārācam bhujam bhūmau nyapātayat.
Tṛtīyena tu bāṇena pṛthu|dhāreṇa bhāsvatā
jahāra su|nasam c’ âpi śiro bhrājiṣṇu|kuṇḍalam.
Vinikṛtta|bhujā|skandham kabandham bhīma|darśanam
tam hatvā sūtam apy astrair jaghāna balinām varaḥ.

- 25 Laṅkāṃ praveśayām āsus tam ratham vājinas tadā
dadarśa Rāvaṇas tam ca ratham putra|vinākṛtam.
Sa putram niḥatam dṛṣṭvā trāsāt sambhrānta|mānasah
Rāvaṇaḥ śoka|moh’|ārto Vaidehīm hantum udyataḥ.
Aśoka|vanikā|sthām tām Rāma|darśana|lālasām
khaḍgam ādāya duṣṭ’|ātmā javen’ ābhipapāta ha.

Tam dṛṣṭvā tasya durbuddher Avindhyaḥ pāpa|niścayam
śamayām āsa saṃkruddham śrūyatam yena hetunā.
«Mahā|rājye sthito dīpte na striyam hantum arhasi
hat” âiv’ âiṣā yadā strī ca bandhana|sthā ca te vaśe.

- 30 Na c’ âiṣā deha|bhedena hatā syād iti me matiḥ.

his daily rites.* So a very striking and rare battle ensued between the two of them, like that between Shakra and Prahláda, each desiring to overcome the other. Indra-jit pierced Sumíttra's son with sharp arrows, splitting his vital organs, and Sumíttra's son pierced Rávana's son with arrows whose touch was like fire.

Senseless with anger at the touch of Sumíttra's son's arrows, 20
Rávana's son released eight venomous, snake-like shafts at Lákshmana. Listen, as I tell how the hero, Sumíttra's son, took his life with three arrows whose touch was like fire: with one, he shot his bow-bearing arm from his body; with the second he brought his arrow-bearing arm to the ground; but with the third, broad, shining shaft, he took off his head with its fine nose and sparkling earrings. Once he had slain that headless trunk—a terrible sight with its arms lopped from its shoulders—the strongest of the strong killed the charioteer too with arrows.

Then the horses brought the chariot back to Lanka, and 25
Rávana saw that chariot minus his son. Seeing his son slain, his mind reeling with fear, afflicted by grief and confusion, Rávana prepared to kill the Vidéha princess. Grabbing his sword, the evil-natured creature rushed quickly toward her as she waited in the *ashóka** grove, ardently hoping for a glimpse of Rama.

Listen to the reasoning with which Avíndhya, seeing the evil intention of that bad-minded one, calmed the angry creature: "Stationed in a glorious great kingdom, you must not kill a woman—a woman who has been killed already, captive in your power. In my opinion she won't be killed by 30
the destruction of her body. But kill her husband—killing

jahi bhartāram ev' āsyā. hate tasmin hatā bhavet.
Na hi te vikrame tulyaḥ sāksād api śata|kratuḥ
asakṛdd hi tvayā s'|Ēndrās trāsītās tridaśā yudhi.»
Evaṃ bahu|vidhair vākyair Avindhyo Rāvaṇaṃ tadā
kruddhaṃ saṃśamayām āsa, jagṛhe ca sa tad vacaḥ.
Niryāṇe sa matiṃ kṛtvā nidhāy' āsiṃ kṣapā|carāḥ
ājñāpayām āsa tadā «ratho me kalpyatām» iti.

MĀRKANDEYA uvāca:

- 290.1 Tataḥ kruddho daśa|grīvaḥ priye putre nipātite
niryayau ratham āsthāya hema|ratna|vibhūṣitam.
Sa vṛto rākṣasair ghorair vividh'|āyudha|pāṇibhiḥ
abhidudrāva Rāmaṃ sa yodhayan hari|yūthapān.
Tam ādravantaṃ saṃkruddhaṃ Mainda|Nīla|Nal'|Aṅgadāḥ
Hanūmāñ Jāmbavāṃś c' āiva sa|sainyāḥ paryavārayan.
Te daśa|grīva|sainyaṃ tad ṛkṣa|vānara|puṅgavāḥ
drumair vidhvaṃsayām cakrur daśa|grīvasya paśyataḥ.
5 Tataḥ sva|sainyam ālokya vadhyamānam arātibhiḥ
māyāvī c' āṣṛjan māyām Rāvaṇo rākṣas'|ādhipaḥ.
Tasya deha|viniṣkrāntāḥ śataśo 'tha sahasraśaḥ
rākṣasāḥ pratyadrśyanta śara|śakty|ṛṣṭi|pāṇayaḥ.
Tān Rāmo jaghnivān sarvān divyen' āstreṇa rākṣasān.
atha bhūyo 'pi māyām sa vyadadhād rākṣas'|ādhipaḥ.
Kṛtvā Rāmasya rūpāṇi Lakṣmaṇasya ca Bhārata
abhidudrāva Rāmaṃ ca Lakṣmaṇaṃ ca daś'|ānanaḥ.
Tatas te Rāmam arcchanto Lakṣmaṇaṃ ca kṣapā|carāḥ
abhipetus tadā Rāmaṃ pragṛhīta|śar'|āsanāḥ.

him would be killing her. For clearly not even the god of a hundred sacrifices himself is equal to your prowess, since it's not just the once that you've upset Indra and the gods in battle." Thus Avíndhya calmed the furious Rávana with all kinds of arguments, and he took his advice. Deciding to march out, the creature of darkness sheathed his sword, then gave the order for his chariot to be made ready.

MARKANDÉYA said:

Then the furious ten-necked one, whose dear son had 290.1
been slain, mounted his gold and jewel-encrusted chariot, and rode out. Surrounded by terrible demons, his hands full of all kinds of weapons, fighting the monkey generals, he bore down on Rama.

As he rushed at them furiously, Mainda, Nila, Nala and Ángada, Hanúmat and Jámavat surrounded him with their armies. Before the eyes of the ten-necked one, those heroic bears and monkeys scattered the ten-necked one's army with trees.

Then, seeing his own army being killed by his enemies, 5
Rávana, lord of demons, the possessor of magical power, discharged his magic. Demons in their hundreds and thousands, brandishing arrows, spears and swords, were seen to issue from his body. Rama killed all those demons with a divine weapon. So again the demon-lord resorted to magic. Producing materializations of Rama and Lákshmana, Bhá-rata, the ten-headed one bore down on Rama and Lákshmana. So those night-prowlers rushed at Rama and Lákshmana, and then fell upon Rama, their bows at the ready.

- 10 Tāṃ dṛṣṭvā rākṣas' |ēndrasya māyām Ikṣvāku|nandanah
 uvāca Rāmaṃ Saumitrir asaṃbhrānto bṛhad vacaḥ:
 «Jah' īmān rākṣasān pāpān ātmanah pratrirūpakān!»
 jaghāna Rāmas tāṃś c' ānyān ātmanah pratrirūpakān.
 Tato hary|aśva|yuktena rathen' āditya|varcasā
 upatasthe raṇe Rāmaṃ Mātaliḥ Śakra|sārathiḥ.

MĀTALIR uvāca:

- «Ayaṃ hary|aśva|yug jaitro maghonaḥ syandan'|ōttamaḥ
 anena Śakraḥ Kākutstha samare daitya|dānavān
 Śataśaḥ puruṣa|vyāghra rath'|ôdāreṇa jaghnivān.
 tad anena nara|vyāghra may" āyattena saṃyuge
 15 Syandanena jahi kṣipraṃ Rāvaṇaṃ. mā ciraṃ kṛthāḥ!»
 ity ukto Rāghavas tathyaṃ vaco 'śaṅkata Mātaleḥ:
 «Māy" āiṣā rākṣasasy' ēti». tam uvāca Vibhīṣaṇaḥ:
 «n' ēyaṃ māyā nara|vyāghra Rāvaṇasya dur|ātmanah.
 Tad ātiṣṭha rathaṃ śīghraṃ imam Aindraṃ mahā|dyute.»
 tataḥ prahr̥ṣṭaḥ Kākutssthas «tath" ēty» uktvā Vibhīṣaṇam
 Rathen' ābhipapāt' ātha daśa|grīvaṃ ruṣ" ānvitaḥ.
 hāhā|kṛtāni bhūtāni Rāvaṇe samabhidrute
 Siṃha|nādāḥ sa|paṭahā divi divyāś tath" ānadan.
 daśa|kandhara|rāja|sūnvos tathā yuddham abhūn mahat.
 20 Alabdh' ōpamam anyatra taylor eva tath" ābhavat.
 sa Rāmāya mahā|ghoraṃ visasarja niśā|caraḥ
 Śūlam Indr'|āśani|prakhyaṃ Brahma|daṇḍam iv' ōdyatam.
 tac chūlam satvaram Rāmaś ciccheda niśitaiḥ śaraiḥ.

Witnessing that magical power of the demon-lord, Ik- 10
shváku's delight, Sumíttra's son made this great, unruffled
speech to Rama: "Kill those evil demons which look like
you!" And Rama killed those which looked like him.

Then, on a chariot brilliant as the sun, yoked with bay
horses, Mátali, Shakra's charioteer, approached Rama in
the battle.

MÁTALI said:

"This victory chariot, drawn by bay horses, is the boun-
tiful one's best chariot. Kakútstha, tigerish man, with this
noble chariot Shakra killed *daityas* and *dánavas* in their
hundreds in battle. So with this chariot driven by me, tiger-
ish man, quickly kill Rávana in the battle. Don't delay!" 15
Addressed in this way, Rághava was suspicious of Mátali's
true speech:

"This is some magic of the demon!" But Vibhíshana told
him: "This is not the evil-natured Rávana's magic, tiger-
ish man! So, splendid being, swiftly mount this chariot of
Indra." Then Kakútstha was delighted.

Saying "So be it!" to Vibhíshana, full of rage, he then
drove at the ten-necked one with the chariot. When Ráva-
na was attacked, beings screamed "Haha!"; then divine lion
roars thundered in the sky with kettledrums. And the fight
between the ten-necked one and the prince was great— 20
nothing to exceed it had happened anywhere else. The
night-prowler hurled at Rama a most terrible spear, like
Indra's thunderbolt, like Brahma's staff held aloft. Rama
split that spear quickly with his sharp arrows.

- Tad dṛṣṭvā duṣkaram karma Rāvaṇaṃ bhayam āviśat.
tataḥ kruddhaḥ sasarj' āśu daśa|grīvaḥ śītāṃś charān
Sahasr'āyutaśo Rāme śastrāṇi vividhāni ca
tato bhuśuṇḍīḥ śūlāni ca musalāni paraśvadhān
Śaktiś ca vividh'ākārāḥ śata|ghnīś ca śītān kṣurān.
tām māyām vikṛtām dṛṣṭvā daśa|grīvasya rakṣasaḥ
25 Bhayāt pradudruvuḥ sarve vānarāḥ sarvato diśam.
tataḥ su|patraṃ su|mukhaṃ hema|puṅkhaṃ śar'ōttamam
Tūṇād ādāya Kākutstho brahm'āstreṇa yuyoja ha.
taṃ bāṇa|varyaṃ Rāmeṇa brahm'āstreṇ' ānumantritam
Jahṛṣur deva|gandharvā dṛṣṭvā Śakra|purogamāḥ
alp'āvaśeṣam āyuś ca tato 'manyanta rakṣasaḥ
Brahm'āstr'ōdīraṇāc chatror deva|dānava|kiṃnarāḥ.
tataḥ sasarja taṃ Rāmaḥ śaram apratim'āujasam
Rāvaṇ'āntakaram ghoram Brahma|daṇḍam iv' ōdyatam.
mukta|mātreṇa Rāmeṇa dūr'ākṛṣṭena Bhārata
30 Sa tena rākṣasa|śreṣṭhaḥ sa|rathaḥ s'āśva|sārathiḥ
prajajvāla mahā|jvālen' āgnin" ābhipariplutaḥ.
Tataḥ prahrṣtās tridaśāḥ saha|gandharva|cāraṇāḥ
nihataṃ Rāvaṇaṃ dṛṣṭvā Rāmeṇ' ākliṣṭa|karmaṇā.
Tatyajus taṃ mahā|bhāgaṃ pañca bhūtāni Rāvaṇam
bhraṃśitaḥ sarva|lokeṣu sa hi brahm'āstra|tejasā.
Śarīra|dhātavo hy asya māṃsaṃ rudhīram eva ca
neśur brahm'āstra|nirdagdhā na ca bhasm' āpy adṛśyata.

Seeing that almost impossible feat, Rávana was filled with fear. Then, angered, the ten-necked one quickly fired off sharp arrows and various weapons at Rama in their tens of millions—such as bhushúndis, spears, clubs, axes, lances of various kinds, hundred-killers and sharpened blades. Seeing the ten-necked demon's unnatural power, all the monkeys 25 scattered, out of fear, in every direction. Then Kakútstha, taking a well-feathered, fine-headed, gold-shafted super-arrow from his quiver, joined it to Brahma's weapon. Rama charged this supreme arrow with the Brahma weapon.

Seeing this, the gods and *gandhárvas*, led by Shakra, rejoiced. And they thought the enemy demon's life almost over—the gods, *dánavas*, *kim·naras*—because of the charging of Brahma's weapon. Then Rama released that terrible arrow—its energy immeasurable, like Brahma's staff held aloft—and finished off Rávana. For as soon, Bhárata, as it was released by Rama, drawing his bowstring from far above him into a circle, it ignited the best of demons, with 30 his chariot, horses and charioteer; he was engulfed by a great blazing fire.

Then the gods rejoiced, together with the *gandhárvas* and *cháranas*, on seeing Rávana killed by Rama, the unimpeachable actor. The five elements abandoned the most fortunate Rávana, for he was ousted in all the worlds by the brilliance of Brahma's weapon. His bodily elements, even his flesh and blood, perished, burned up by Brahma's weapon, and not even his ashes were seen.

MĀRKANDEYA uvāca:

291.1 Sa hatvā Rāvaṇaṃ kṣudraṃ rākṣas'ēndraṃ sura|dviṣaṃ
 babhūva hr̥ṣṭaḥ sa|suhṛd Rāmaḥ Saumitriṇā saha.
 Tato hate daśa|grīve devāḥ sa|r̥ṣi|purogamāḥ
 āśirbhir jaya|yuktābhir ānarcus taṃ mahā|bhujam.

Rāmaṃ kamala|patr'ākṣaṃ tuṣṭuvuḥ sarva|devatāḥ
 Gandharvāḥ puṣpa|varṣaiś ca vāgbhiś ca tridaś'ālayāḥ.
 Pūjayitvā tathā Rāmaṃ pratijagmur yath"āgatam.
 tan mah"ōtsava|saṃkāśam āsīd ākāśam acyuta.

5 Tato hatvā daśa|grīvaṃ Laṅkāṃ Rāmo mahā|yaśāḥ
 Vibhīṣaṇāya pradadau prabhuḥ para|puraṃ|jayaḥ.
 Tataḥ Sītāṃ puras|kṛtya Vibhīṣaṇa|puras|kṛtām
 Avindhyo nāma su|prajño vṛddh'āmātyo viniryayau.
 Uvāca ca mah"ātmanaṃ Kākutsthaṃ dainyam āsthitaḥ:
 «pratīccha devā sad|vṛttāṃ mah"ātmañ Jānakīm iti.»

Etac chrutvā vacas tasmād avatīrya rath'ōttamāt
 bāṣpeṇ' āpihitāṃ Sītāṃ dadarś' Ēkṣvāku|nandanāḥ.
 Tāṃ dr̥ṣṭvā cāru|sarv'āṅgīm yāna|sthāṃ śoka|karśītām
 mal'ōpacita|sarv'āṅgīm jaṭilāṃ kṛṣṇa|vāsasam

10 Uvāca Rāmo Vaidehīm parāmarśa|viśaṅkitaḥ:

«gaccha Vaidehi muktā tvam. yat kāryaṃ tan mayā kṛtam.
 Mām āsādy patiṃ bhadre na tvam rākṣasa|veśmani
 jarāṃ vrajethā iti me nihato 'sau niśa|caraḥ.
 Kathaṃ hy asmad|vidho jātu jānan dharma|viniścayam
 para|hasta|gatāṃ nārīm muhūrtam api dhārayet?
 Su|vṛttām a|su|vṛttām v" āpy ahaṃ tvām adya maithili

MARKANDÉYA said:

Having killed the low, god-hating demon-lord, Rávana, 29I.1
 Rama was delighted, as was Sumíttra's son, and their friends.
 Once the ten-necked one had been killed, then the gods, led
 by the seers, honored that great-armed one with blessings
 for his victory.

All the gods, *gandhárvas*, and those living in heaven,
 praised Rama of the lotus-petal eyes with downpours of
 flowers and words. After honoring Rama in this way, they
 returned as they had come. The sky looked like one great
 festival, imperishable one.* So, having killed the ten-necked 5
 one, the most glorious Rama, conqueror of the enemy city,
 gave Lanka to Vibhíshana. Then, preceded by Sita and Vi-
 bhíshana, the most wise and ancient minister, Avíndhya,
 issued out. And he said to the great-souled Kakútstha, sunk
 in depression: "Great soul, receive back your virtuous queen,
 Jánaka's daughter."

Having listened to this speech, the delight of Ikshváku
 stepped down from that supreme chariot and looked at Sita,
 veiled in tears. Seeing her, all her limbs beautiful, standing
 on a vehicle, thin from grief, her body caked with dirt, her
 hair matted, wearing a black robe, Rama, suspicious that 10
 she had been violated, said to the Vidéha princess:

"Go, princess of Vidéha! You have been freed. I have done
 what I had to. Good lady, since I was your husband I could
 not let you wander into old age in a demon's house, so I
 killed that creature of the night. For how could someone
 like me, who knows what the Law decrees, tolerate his wife's
 being in another man's power even for a hour? Whether you

n' ōtsahe paribhogāya śv'āvalīḍham havir yathā.»

Tataḥ sā sahasā bālā tac chrutvā dāruṇaṃ vacaḥ
papāta devī vyathitā nikṛttā kadālī yathā.

- 15 Yo 'pi asyā harṣa|saṃbhūto mukha|rāgas tad" ābhavat
kṣaṇena sa punar bhraṣṭo niḥśvāsa iva darpaṇe.
Tatas te harayaḥ sarve tac chrutvā Rāma|bhāṣitam
gat'āsu|kalpā nīśceṣṭā babhūvuḥ saha|Lakṣmaṇāḥ.

Tato devo viśuddh'ātmā vimānena catur|mukhaḥ
padma|yonir jagat|sraṣṭā darśayām āsa Rāghavam,
Śakraś c' āgniś ca Vāyuś ca Yamo Varuṇa eva ca
Yakṣ'ādhipaś ca bhagavāṃs tathā sapta'rṣayo 'malāḥ
Rājā Daśarathaś c' āiva divya|bhāsvara|mūrtimān
vimānena mah"ārheṇa haṃsa|yuktena bhāsvatā.

- 20 Tato 'ntarikṣaṃ tat sarvaṃ deva|gandharva|saṃkulam
śuśubhe tārakā|citraṃ śarad' īva nabhas|talam.
Tata utthāya Vaidehī teṣāṃ madhye yaśasvinī
uvāca vākyam kalyāṇī Rāmaṃ pṛthula|vakṣasam.

«Rāja|putra na te doṣaṃ karomi viditā hi te
gatiḥ strīṇāṃ narāṇāṃ ca. śṛṇu c' ēdaṃ vaco mama.
Antaś carati bhūtānāṃ mātariśvā sadā|gatiḥ
sa me vimuñcatu prāṇān yadi pāpaṃ carāmy aham.
Agnir āpas tath" ākāśaṃ pṛthivī vāyur eva ca
vimuñcantu mama prāṇān yadi pāpaṃ carāmy aham.

- 25 Yath" āhaṃ tvad|rte vīra n' ānyaṃ svapne 'py acintayam
tathā me deva|nirdiṣṭas tvam eva hi patir bhava.»

Tato 'ntarikṣe vāg āsīt su|bhagā loka|sākṣiṇī
puṇyā saṃharṣaṇī teṣāṃ vānarāṇāṃ mahātmanām.

have behaved well or not, princess of Míthila, you are like an oblation licked by a dog—I cannot enjoy you now.”

When the young queen heard this dreadful speech, she fell juddering down, like a cut banana tree. Then the color 15 that had risen in her face from joy disappeared again in a moment, like breath from a mirror. And all the monkeys, and Lákshmana too, hearing what Rama had said, became motionless, as if dead.

Then the four-faced, pure-spirited god,* born from a lotus, creator of the universe, showed himself with his vehicle to Rághava, as did Shakra, Agni, Vayu, Yama, Váruna, the lordly king of the *yakshas*, and the stainless seven seers, and King Dasha-ratha, shining and divine in form, with his greatly worthy, glorious vehicle, yoked with geese. The en- 20 tirety of space was filled with gods and *gandhárvas*; it shone like the surface of the sky bright with autumnal stars. Then the glorious and beautiful princess of Vidéha stood up in their midst and made a speech to broad-chested Rama:

“Prince, I find no fault with you, for you are familiar with the way of men and women. Listen to what I have to say. The ever-moving wind that moves in beings—let him liberate my life breaths if I have done wrong! Let fire, water, space, earth and wind liberate my life breaths if I have done 25 wrong! As even in my dreams, hero, I have never thought of anyone but you, so you should be my husband, as was determined by the gods.”

Then there was a beautiful, auspicious voice in the sky, a universal witness, gladdening those great-spirited monkeys.

VĀYUR uvāca:

«Bho bho Rāghava satyaṃ vai vāyur asmi sad|āgatiḥ.
apāpā maithilī rājan. saṃgaccha saha bhāryayā.»

AGNIR uvāca:

«Aham antaḥ|śarīra|stho bhūtānāṃ Raghu|nandana.
su|sūkṣmam api Kākutstha maithilī n' āparādhyati.»

VARUṆA uvāca:

«Rasā vai mat|prasūtā hi bhūta|deheṣu Rāghava.
ahaṃ vai tvāṃ prabravīmi maithilī pratigṛhyatām.»

BRAHM"ōvāca

- 30 «Putra n' āitad ih' āścaryaṃ tvayi rāja'|rṣi|dharmiṇi.
sādho sadvṛtta Kākutstha śṛṇu c' ēdaṃ vaco mama.
Śatrur eṣa tvayā vīra deva|gandharva|bhoginām
Yakṣāṇāṃ dānavānāṃ ca maha"|rṣiṇāṃ ca pātitaḥ.
Avadhyāḥ sarva|bhūtānāṃ mat|prasādāt pur" ābhavat.
kasmāc cit kāraṇāt pāpaḥ kaṃ cit kālam upekṣitaḥ.
Vadh'|ārtham ātmanas tena hṛtā Sītā dur|ātmanā
Nalakūbara|śāpena rakṣā c' āsyāḥ kṛtā mayā.
Yadi hy akāmāṃ āsevet striyam anyām api dhruvam
śatadh" āsya phalen mūrdhā ity uktaḥ so 'bhavat purā.
35 N' ātra śaṅkā tvayā kāryā. pratīcch' ēmāṃ mahā|dyute.
kṛtaṃ tvayā mahat kāryaṃ devānāṃ amara|prabha.»

VAYU said:

“Oh, Oh, Rághava! It’s true—I am the ever-moving Wind—the princess of Míthila is without sin, king. Be reunited with your wife!”

AGNI said:

“I am in the body of beings, Raghu’s delight. The princess of Míthila has not, even in the slightest, strayed, Kakútstha.”

VÁRUNA said:

“The juices in creatures’ bodies are produced by me, Rághava. Truly, I tell you, take the princess of Míthila back!”

BRAHMA said:

“Good son, virtuous Kakútstha, for you, who have the 30
law of the royal seers, there is nothing extraordinary about
this. Listen to my words. You have felled this enemy of the
gods, *gandhárvas*, snakes, *yakshas*, *dánavas* and great seers.
Hitherto, by my grace, no beings could kill him. For some
reason the evil one was overlooked for some time. Sita was
abducted by the evil-natured one in order to bring about his
own death, and I protected her by means of Nala-kúbara’s
curse. For he had been told in the past that, if he were to
approach any unwilling woman, it would certainly result
in his head splitting into a hundred pieces. You should 35
be in no doubt about this. Take her back, glorious man.
You have done a great deed for the gods, you who are like
an immortal!”

DAŚARATHA uvāca:

«Prīto ’smi vatsa bhadraṃ te pitā Daśaratho ’smi te
anujānāmi rājyaṃ ca praśādhi puruṣ’|ōttama!»

RĀMA uvāca:

«Abhivādaye tvāṃ rāj’|ēndra. yadi tvam janako mama
gamiṣyāmi puriṃ ramyām Ayodhyāṃ śāsanāt tava.»

MĀRKANḌEYA uvāca:

Tam uvāca pitā bhūyaḥ prahr̥ṣṭo Bharata’|r̥ṣabha
«gacch’ āyodhyāṃ praśādh’ īti» Rāmaṃ rakt’|ānta|locanam
«Sampūrṇān’ īha varṣāṇi caturdaśa mahā|dyute.»

tato devān namaskṛtya suhr̥dbhir abhinanditaḥ
40 Mah’|ēndra iva Paulomyā bhāryayā sa sameyivān.
tato varam dadau tasmai Avindhyāya param|tapaḥ
Trijaṭam c’ ārtha|mānābhyāṃ yojayām āsa rākṣasīm.
tam uvāca tato Brahmā devaiḥ śakra|purogamaiḥ:

«Kausalyā|mātar iṣṭāṃs te varān adya dadāni kām?»
vavre Rāmaḥ sthitiṃ dharme śatrubhiś c’ āparājayam
Rākṣasair nihatānām ca vānarāṇām samudbhavam.
tatas te Brahmanā prokte «tath” ēti» vacane tadā
Samuttasthur mahā|rāja vānarā labdha|cetasah

Sītā c’ āpi mahā|bhāgā varam Hanumate dadau:
45 «Rāma|kīrtiyā samaṃ putra jīvitam te bhaviṣyati,
divyās tvām upabhogās ca mat|prasāda|kṛtāḥ sadā
Upasthāsyanti Hanumann iti sma hari|locana.»

DASHA-RATHA said:

"I am pleased, son. A blessing on you! I am your father, Dasha-ratha. I give permission. And govern the kingdom, outstanding man!"

RAMA said:

"I salute you, Indra of a king. If you are my father, I will go to the beautiful city of Ayódhya at your command."

MARKANDÉYA said:

Delighted, his father, bull of the Bharatas, again told him, Rama of the red-tipped eyes: "Go to Ayódhya and govern! Your fourteen years here have been completed, man of great glory."

Then having bowed to the gods, and greeted by his friends, he was reunited with his wife, like great Indra with Paulómi. Then the incinerator of the foe gave a gift to that Avíndhya, and provided the demoness Tri-jata with wealth and honor. Then Brahma, among the gods with Indra at their head, said to him: 40

"Kausálya's son, what gifts do you desire that I shall give you today?" Rama chose firmness in the Law, invincibility in the face of his enemies and the resurrection of the monkeys killed by the demons. And when Brahma had spoken the words "So be it!" the monkeys stood up, their consciousness restored, great king. 45

Then the most fortunate Sita gave a gift to Hanúmat: "Your life, son, shall last as long as Rama's fame, and, fashioned by my grace, divine refreshments shall ever wait on you, brown-eyed Hanúmat!" And while those whose actions were impeccable were looking on, all the gods, with Indra at 45

tatas te prekṣamāṇānāṃ teṣāṃ akliṣṭa|karmaṇāṃ
Antardhānaṃ yayur devāḥ sarve Śakra|purogamāḥ.
drṣṭvā Rāmaṃ tu jānakyā saṅgataṃ Śakra|sārathiḥ
Uvāca parama|prītaḥ suhṛn|madhya idaṃ vacaḥ:

«deva|gandharva|yakṣāṇāṃ mānuṣ'|āśura|bhoginām
Apanītaṃ tvayā duḥkham idaṃ satya|parākrama.
sa|dev'|āśura|gandharvā yakṣa|rākṣasa|pannagāḥ

50 Kathayiṣyanti lokās tvāṃ yāvad bhūmir dhariṣyati.»
ity evam uktv" ānujñāpya Rāmaṃ śastra|bhṛtāṃ varam
Saṃpūjy' āpākramat tena rathen' āditya|varcasā.
tataḥ Sītāṃ puras|kṛtya Rāmaḥ Saumitriṇā saha
Sugrīva|pramukhaiś c' āiva sahitaḥ sarva|vānaraiḥ
vidhāya rakṣāṃ Laṅkāyāṃ Vibhīṣaṇa|puras|kṛtaḥ

Samtatāra punas tena setunā makar'|ālayam
Puṣpakeṇa vimānena khecareṇa virājatā
Kāma|gena yathā mukhyair amātyaiḥ saṃvṛto vaśī.
tatas tīre samudrasya yatra śīṣye sa pārthivaḥ

55 Tatr' āiv' ōvāsa dharm'|ātmā sahitaḥ sarva|vānaraiḥ.
ath' āinān Rāghavaḥ kāle samānīy' ābhipūjya ca
Visarjayām āsa tadā ratnaiḥ saṃtoṣya sarvaśaḥ.
gateṣu vānar'|ēndreṣu gopuccha'|rkṣeṣu teṣu ca
Sugrīva|sahito Rāmaḥ Kiṣkindhām punar āgamat.

Vibhīṣaṇen' ānugataḥ Sugrīva|sahitas tadā
Puṣpakeṇa vimānena Vaidehyā darśayan vanam
Kiṣkindhām tu samāsādya Rāmaḥ praharatām varaḥ
Aṅgadaṃ kṛta|karmāṇaṃ yauva|rājye 'bhyaṣecayat.

their head, disappeared. But seeing Rama reunited with Jánaka's daughter, Shakra's charioteer, extremely pleased, said this, in the midst of friends:

"You, whose strength is truth, have dispersed this sorrow of gods, *gandhárvas*, *yakshas*, men, anti-gods and snakes. *Yakshas*, demons, serpents, along with gods, anti-gods and *gandhárvas*, and the worlds will tell of you as long as the earth 50 remains." Having said this, he asked for leave to depart, honored the best of weapon-bearers, Rama, and left with his chariot brilliant as the sun. Then, placing Sita before him, together with Sumíttra's son, along with all the monkeys, with Sugríva at their head, and attended by Vibhíshana, Rama arranged for Lanka's protection.

And then he again crossed the sea monster's realm by that causeway, on the beautiful sky-going chariot, Púshpaka, which goes as he wills, a ruler surrounded by his chief ministers. Then, on the seashore where he, the king, had slept, the Law-spirited man stayed with all the monkeys. 55 In time Rághava called them together and honored them, and, having completely satisfied them with jewels, dismissed them. And when the monkey-lords and the monkeys and bears had gone, Rama went back to Kishkíndha with Sugríva.

Followed by Vibhíshana, and accompanied by Sugríva, he showed the Vidéha princess the forest from the Púshpaka vehicle. After he had reached Kishkíndha, Rama, the greatest of warriors, had Ángada, who had done his duty, consecrated as crown prince.

tatas tair eva sahito Rāmaḥ Saumitriṇā saha

- 60 Yath”|āgatenā mārgeṇa prayayau sva|puraṃ prati.
Ayodhyāṃ sa samāsādyā purīm rāṣṭra|patis tataḥ
Bharatāya Hanūmantam dūtam prāsthāpayat tadā.
lakṣayitv” ēṅgitam sarvaṃ priyam tasmai nivedya ca
Vāyu|putre punaḥ prāpte Nandigrāmam upāgamat.
sa tatra mala|digdh’|āṅgam Bharatam cīra|vāsasam
Agrataḥ pādūke kṛtvā dadarś’ āsīnam āsane.
saṅgato Bharaten’ ātha Śatrughnena ca vīryavān
Rāghavaḥ saha|Saumitir mumude Bharata’|rṣabha.
tato Bharata|Śatrughnau sametau guruṇā tadā
65 Vaidehyā darśanen’ ōbhau praharṣam samavāpatuḥ.
tasmai tad Bharato rājyam āgatāy’ ātisatkṛtam
nyāsam niryātayām āsa yuktaḥ paramayā mudā.
Tatas te Vaiṣṇave śūraṃ nakṣatre ’bhimate ’hani
Vasiṣṭho Vāmadevaś ca sahitāv abhyaṣiṅcatām.
So ’bhiṣiktaḥ kapi|śreṣṭham Sugrīvam sa|suhṛj|janam
Vibhīṣaṇam ca Paulastyam anvajānād grhān prati.
Abhyarcya vividhai bhogaiḥ prīti|yuktau mudā yutau
samādhāy’ ēti|kartavyam duḥkhena visasarja ha.
Puṣpakaṃ ca vimānam tat pūjayitvā sa Rāghavaḥ
prādād Vaiśravaṇāy’ āiva prītyā sa Raghu|nandanah.
70 Tato deva’|rṣi|sahitaḥ saritam Gomatīm anu
daś’ āśva|medhān ājahre jārūthyān sa nirargalān.

Then, together with them, Rama, along with Sumítṛa's son, went toward his own city by the way he had come. On 60
 reaching Ayódhya city, the lord of the realm sent Hanúmat as a messenger to Bharata. Noting every gesture, the Wind's son told him the good news, and he returned again* to Nandi-grama. There he saw Bharata, wearing a bark tunic, his limbs smeared with dirt, sitting on a seat, with Rama's sandals in front of him. Then heroic Rághava, along with Sumítṛa's son, rejoiced on being reunited with Bharata and Shatru-ghna, O Bharata bull; and Bharata and Shatru-ghna, reunited with their elder, both became joyful on seeing the 65
 Vidéha princess. Filled with an overwhelming joy, Bharata restored his honored trust, the kingdom, to the one who had come back.

Then, on an auspicious day under the Váishnava constellation, Vasísṭha and Vama-deva together consecrated the hero. Consecrated, he gave the best of monkeys, Sugríva, and Vibhíshana, Pulástya's son, together with the friendly people, leave to go home. Having, with various luxuries, honored the two of them, who were pleased and filled with joy, he accepted his duty and sorrowfully let them go. Rághava, the delighter of Raghu, honored the Púshpaka vehicle and gave it with pleasure to Vaishrávana. Then, accom- 70
 panied by the gods and the seers, without obstruction he offered ten horse sacrifices with donations of meat next to the Go-mati river.

MĀRKANDEYA uvāca:

- 292.1 Evam etan mahā|bāho Rāmeṇ' āmita|tejasā
 prāptaṃ vyasanam atyugraṃ vanavāsa|kṛtaṃ purā.
 Mā śucaḥ puruṣa|vyāghra! kṣatriyo 'si paraṃ|tapa.
 bāhu|vīry'|āśrite mārge vartase dīpta|nirṇaye.
 Na hi te vṛjinaṃ kiṃ cid vartate paraṃ'|āṇv|api.
 asmin mārge niṣīdeyuḥ s' Êndrā api sur'|āsurāḥ.
 Saṃhatya nihato Vṛtro Marudbhir vajra|pāṇinā
 Namuciś c' āiva durdharṣo Dīrghajihvā ca rākṣasī.
 5 Sahāyavati sarv'|ārthāḥ saṃtiṣṭhant' īha sarvaśaḥ.
 kiṃ nu tasy' ājitaṃ saṃkhye yasya bhrātā Dhanam|jayah
 Ayaṃ ca balināṃ śreṣṭho Bhīmo bhīma|parākramaḥ
 yuvānau ca mah" |êṣv|āsau vīrau mādravati|sutau?
 Ebhiḥ sahāyaiḥ kasmāt tvam viśīdasi paraṃ|tapa
 ya ime vajriṇaḥ senāṃ jayeyuḥ saMarud|gaṇām?
 Tvam apy ebhir mah" |êṣv|āsaiḥ sahāyair deva|rūpibhiḥ
 vijeṣyasi raṇe sarvān amitrān Bharata'|rṣabha.

- Itaś ca tvam imāṃ paśya Saindhavena dur|ātmanā
 balinā vīrya|mattena hṛtām ebhir mah" |ātma|bhiḥ
 10 Ānītāṃ Draupadīm Kṛṣṇāṃ kṛtvā karma suduṣkaram
 Jayadrathaṃ ca rājānaṃ vijitaṃ vaśam āgatam.
 Asahāyena Rāmeṇa Vaidehī punar āhṛtā
 hatvā saṃkhye daśa|grīvaṃ rākṣasaṃ bhīma|vikramam
 Yasya śākhā|mṛgā mitrāṇy rṣṣāḥ kālā|mukhās tathā
 jāty|antara|gatā rājann etad buddhy" ānucintaya.

MARKANDÉYA said:

Great-arm, in this way Rama, whose luster is immeasurable, underwent this very great hardship in the past as a result of living in the forest. 292.1

Don't grieve, tigerish man! You are a warrior-prince, incinerator of the foe! You are on the path founded on strength of arms, and fiery resolve. You show no signs of even the minutest vice. Demons and gods—even Indra—would despair on this path. Joining with the Maruts, the thunderbolt-wielder* killed Vritra, and the unassailable demoness, Dirgha-jihva. Throughout this world all aims are accomplished 5 by the one who has companions. What is not won in battle by the man who has Dhanam-jaya for a brother? And this strongest of the strong, the frighteningly bold Bhima? And the great bowmen, the youthful and heroic twin sons of Madri? With these companions who could conquer the army of the thunderbolt-wielder along with his troops of Maruts, why do you despair, incinerator of the foe? You too, with these great, god-like archers as companions, will conquer all enemies in battle, Bharata bull.

See how these great-spirited ones, accomplishing a most difficult feat, rescued Krishná Dráupadi, who had been abducted by the strong, evil-souled Sáindhava, drunk with power; and King Jayad-ratha was conquered and brought under control. Without such companions, Rama recovered the Vidéha princess, having killed the terrifyingly strong ten-necked demon in battle. His friends were monkeys and black-faced bears —quite different kinds of creatures. Bear that in mind, my king. Therefore, best of Kurus, Bharata

Tasmāt sa tvaṃ Kuru|śreṣṭha mā śuco Bharata'|rṣabha!
tvad|vidhā hi mah"|"ātmāno na śocanti paraṃ|tapa.

VAIŚAMPĀYANA uvāca:

Evam āśvāsito rājā Mārkaṇḍeyena dhīmatā
tyaktvā duḥkham adīn'|"ātmā punar apy enam abravīt.

bull, do not grieve! For great-spirited men like you do not grieve, incinerator of the foe.

VAISHAM·PÁYANA said:

Thus consoled by the wise Markandéya, the king relinquished his sorrow, and, undaunted in himself, addressed him again.

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THE GLORIFICATION
OF THE FAITHFUL WIFE

YUDHIṢṬHIRA uvāca:

293.1

N ' ĀTMĀNAM ANUŚOCĀMI
n' êmān bhrātṛn mahā|mune
haraṇaṃ c' âpi rājyasya yath" êmāṃ Drupad'|ātmajām.
Dyūte durātmabhiḥ kliṣṭāḥ Kṛṣṇayā tāritā vayam
Jayadrathena ca punar vanāc c' âpi hṛtā balāt.
Asti sīmantiṇī kā cid dṛṣṭa|pūrv" âpi vā śrutā
pativrata mahā|bhāgā yath" êyaṃ Drupad'|ātmajā?

MĀRKAṆḌEYA uvāca:

Śṛṇu rājan kula|strīṇāṃ mahā|bhāgyam Yudhiṣṭhira,
sarvam etad yathā prāptaṃ Sāvitrīyā rāja|kanyayā.

5 Āsīn Madreṣu dharm'|ātmā rājā parama|dharmikaḥ
Brahmaṇyaś ca mah" |ātmā ca satya|saṃdho jit' |ēndriyaḥ
Yajvā dāna|patir dakṣaḥ paura|jānapada|priyaḥ
pārthivo 'śvapatir nāma sarva|bhūta|hite rataḥ.
Kṣamāvān an|apatyaś ca satya|vāg|vijit' |ēndriyaḥ
atikrāntena vayasā saṃtāpam upajagmivān.

Apaty' |ōtpādan' |ārthaṃ ca tīvraṃ niyamam āsthitaḥ
kāle parimit' |āhāro brahmacārī jit' |ēndriyaḥ.
Hutvā śata|sahasraṃ sa Sāvitrīyā rāja|sattama
ṣaṣṭhe ṣaṣṭhe tadā kāle babhūva mita|bhojanaḥ.

10 Etena niyamen' āsīd varṣāṇy aṣṭādaś' āiva tu
pūrṇe tv aṣṭādaśe varṣe Sāvitrī tuṣṭim abhyagāt.
Rūpiṇī tu tadā rājan darśayām āsa taṃ nṛpam
agnihotrāt samutthāya harṣeṇa mahat" ānvitā
uvāca c' āinaṃ varadā vacanaṃ pārvivaṃ tadā:

YUDHI-SHTHIRA said:

I DON'T GRIEVE FOR MYSELF, nor for these brothers—no, 293.1
not even for the kingdom's theft, Great Sage—so much
as I grieve for this daughter of Drúpada. At the dicing,
when we were tormented by the wicked, it was Krishná*
who saved us; and now she has been snatched once more
and dragged from the forest by Jayad-ratha. Have you ever
heard, or even caught sight of a woman—a wife—so pure,
so devoted and virtuous as this, as Drúpada's daughter?

MARKANDÉYA said:

Listen, King Yudhi-shthira, to a story of the high purity
of virtuous women—how all that follows was accomplished
by a princess called Sávitri.

There was, among the Madras, a king, wonderfully 5
virtuous, the epitome of law, a friend to brahmins, a great
spirit who kept his word and his self-control—a clever king
called Ashva-pati, a sacrificer, a lord of liberality, dear to
both town and country, dedicated to the welfare of all. He
had self-control and spoke the truth; he was childless, and
patient with it; but as he grew older his anguish increased. So
to produce a child he undertook a hard penance: celibacy,
part starvation, and control of the senses. With the Sávitri
mantra,* Supreme Ruler, he offered a hundred thousand
oblations, and ate just a mouthful in any six hours. For 10
eighteen years he followed this vow, until, at the end of year
eighteen, Sávitri* was satisfied. Then, my lord, rising from
the flames of the Agni-hotra,* she, a wish-giving goddess
filled with high joy, took on a body in front of that ruler,
and said to the king:

SĀVITRY uvāca:

- 12 «Brahmacaryeṇa śuddhena damena niyamena ca
sarv'ātmanā ca bhaktyā ca tuṣṭ' āsmi tava pārthiva.
Varam vṛṇīṣv' Āśvapate Madra|rāja yad īpsitam,
na pramādaś ca dharmeṣu kartavyas te katham cana.»

AŚVAPATIR uvāca:

- «Apaty'|ārthaḥ* samārambhaḥ kṛto dharm'|ēpsayā mayā
putrā me bahavo devi bhaveyuh kula|bhāvanāḥ.
15 Tuṣṭ' āsi yadi me devi varam etaṁ vṛṇomy aham
santānaṁ paramo dharma ity āhur mām dvi|jātayaḥ.»

SĀVITRY uvāca:

«Pūrvam eva mayā rājann abhiprāyam imaṁ tava
jñātvā putr'|ārtham ukto vai bhagavāṁs te pitā|mahaḥ.
Prasādāc c' āiva tasmāt te svayaṁbhu|vihitād bhuvi
kanyā tejasvinī saumya kṣipram eva bhaviṣyati.
Uttaraṁ ca na te kiṁ cid vyāhartavyaṁ katham cana,
pitā|maha|nisargeṇa tuṣṭā hy etad bravīmi te.»

MĀRKAṆḌEYA uvāca:

- Sa «tath' ēti» pratijñāya Sāvitryā vacanaṁ nṛpaḥ
prasādayām āsa punaḥ: «kṣipram etad bhaviṣyati?»
20 Antar|hitāyām Sāvitryām jagāma sva|puraṁ nṛpaḥ
sva|rājye c' āvasad vīraḥ prajā dharmeṇa pālayan.
Kasmimś cit tu gate kāle sa rājā niyata|vrataḥ
jyeṣṭhāyām dharma|cāriṇyām mahiṣyām garbham ādadhe.
Rāja|putryās tu garbhaḥ sa Mānavyā Bharata'rṣabha
vyavardhata tadā śukle tārā|patir iv' āmbare.
Prāpte kāle tu suṣuve kanyām rājiva|locanām

SÁVITRI said:

“I am pleased, King, with your celibacy, your purity, your 12
self-control, your self-restraint and your complete and utter
devotion to me. So, Ashva-pati, king of the Madras, choose
a gift that you desire, but never grow careless with the law.”

ASHVA-PATI said :

“I began this to engender a child, led by my yearning
for virtue. Goddess, for the sake of my family line, give me
plenty of sons! If you are pleased with me, Goddess, this is 15
the gift I ask for. The twice-born* have told me children are
the highest virtue.”

SÁVITRI said:

“King, I already knew your intention, and I’ve spoken
to the Grandsire* concerning your sons. And by that favor
the Self-existent* bestowed on you on earth, good man, a
lustrous girl shall be born to you soon. Don’t reply! I am
pleased, and I tell you this with the Grandsire’s blessing.”

MARKANDÉYA said:

The king consented to Sávitrī’s words: “So be it!” Then,
again he implored her: “Will this happen soon?” When Sá- 20
vitri vanished, the king returned to his city, where he lived
a hero in his own kingdom, his people protected by the
rule of Law. And after a while, that king, so strict to his
vow, gave rise to a child in the womb of his virtuous senior
queen. And then, Bharata bull, the embryo of that queen
of Manu’s lineage waxed like the moon in a clear sky. And
when her time came, she gave birth to a lotus-eyed daughter,
and that greatest of kings performed her rites with joy. Then

kriyāś ca tasyā muditaś cakre sa nṛpa|sattamaḥ.
Sāvitryā prītayā dattā Sāvitryā hutayā hy api
Sāvitrī” ity eva nām’ āsyāś cakrur viprās tathā pitā.

- 25 Sā vighrahavat” īva Śrīr vyavardhata nṛp’|ātmaajā
kālena c’ āpi sā kanyā yauvana|sthā babbhūva ha.
Tām su|madhyām pṛthu|śroṇīm pratimām kāñcanīm iva
«prāpt” ēyam devakany” ēti» dṛṣṭvā saṃmenire janāḥ.
Tām tu padma|palās’|ākṣīm jvalantīm iva tejasā
na kaś cid varayām āsa tejasā prativāritaḥ.
Ath’ ōpoṣya śiraḥ snātā devatām abhigamya sā
hutv” āgniṃ vidhivad viprān vācayām āsa parvaṇi.
Tataḥ sumanasah śeṣāḥ pratigrhya mah”|ātmanaḥ
pituḥ samīpam agamad devī Śrīr iva rūpiṇī.
30 S” ābhivādya pituḥ pādau śeṣāḥ pūrvam nivedya ca
kṛt’|āñjalir var’|ārohā nṛpateḥ pārśvam āsthitā.
Yauvana|sthām tu tām dṛṣṭvā svām sutām deva|rūpiṇīm
ayācyamānām ca varair nṛ|patir duḥkhito ’bhavat.

RĀJ”ōvāca

- «Putri pradāna|kālas te na ca kaś cid vṛṇoti mām.
svayam anviccha bhartāraṃ guṇaiḥ sadṛśam ātmanaḥ.
Prārthitaḥ puruṣo yaś ca sa nivedyas tvayā mama
viṃśy’ āham pradāsyāmi. varaya tvam yath” ēpsitam.
Śrutam hi dharma|śāstreṣu paṭhyamānam dvi|jātibhiḥ
tathā tvam api kalyāṇi gadato me vacaḥ śṛṇu:
35 A|pradātā pitā vācyo vācyāś c’ ānupayan patih
mr̥te bhartari putraś ca vācyo mātur a|rakṣitā.»
Idam me vacanam śrutvā bhartur anveṣaṇe tvara.
devatānām yathā vācyo na bhaveyam tathā kuru.»

her father and the brahmins called her “Sávitri,” since it was Sávitri, pleased with the Sávitri oblations, who gave her.

The princess grew up like the embodiment of Shri, and 25
in time that girl attained puberty. When people saw what
seemed a golden image, with slender waist and rounded
hips, they agreed, “A goddess has come among us!” Her
eyes were like the lotus petal, as if blazing with energy, yet,
inhibited by that luster, no man chose her. Then she fasted,
bathed her head, and approaching the family god, made
a proper offering into the fire and had brahmins recite on
the day the moon changes. Then, taking up the remaining
flowers, she went, like the goddess Shri incarnate, to her 30
great-souled father. Fair-hipped girl, she saluted her father’s
feet, offered him the left-over flowers, then stood at the
king’s side with her hands joined. At the sight of his own
adolescent daughter, beautiful as a goddess, yet unsought
by suitors, the king was despondent.

The KING said:

“It is time, daughter, for me to give you in marriage,
but no man chooses you. So seek out a husband yourself,
whose qualities equal your own. Let me know which man
you desire; I’ll make inquiries, and give him to you. Make
your own choice. Indeed, I have heard brahmins recite this
from law books, so listen to me, lucky girl, as I repeat what 35
they say: “Blame a father whose daughter has not been given
away, a husband who does not consort with his wife, and a
son who leaves his mother unprotected when her husband
dies.” Now you’ve heard my word, hurry to find a husband.
Act so that the gods may not blame me!”

MĀRKAṆḌEYA uvāca:

Evam uktvā duhitarāṃ tathā vṛddhāṃś ca mantriṇaḥ
vyādideś' ānuyātraṃ ca «gamyatāṃ» c' ēty acodayat.

S" ābhivādya pituḥ pādau vṛṇit" ēva tapasvinī
pitur vacanam ājñāya nirjagāṃ' āvicāritam.

Sā haimaṃ ratham āsthāya sthaviraiḥ sacivair vṛtā
tapo|vanāni ramyāṇi rāja'|rṣiṇāṃ jagāma ha.

40 Mānyānāṃ tatra vṛddhānāṃ kṛtvā pād'ābhivādanam
vanāni kramaśas tāta sarvāṇy ev' ābhyaḡacchata.

Evaṃ tīrtheṣu sarveṣu dhan'ōtsargaṃ nṛp'ātmaajā
kurvatī dvija|mukhyānāṃ taṃ taṃ deśaṃ jagāma ha.

MĀRKAṆḌEYA uvāca:

294.1 Atha Madr'ādhipo rājā Nāradena samāgataḥ
upaviṣṭaḥ sabhā|madhye kathā|yogena Bhārata.

Tato 'bhigamya tīrthāni sarvāṇy ev' āśramāṃś tathā
ājagāma pitur veśma Sāvitrī saha mantribhiḥ.

Nāradena sah' āsīnaṃ dṛṣṭvā sā pitaraṃ śubhā
ubhayaor eva sirasā cakre pād'ābhivādanam.

NĀRADA uvāca:

«Kva gat" ābhūt sut" ēyaṃ te kutaś c' āiv' āgatā nṛpa?
kim|arthaṃ yuvatīm bhartre na c' āināṃ samprayacchasi?»

AŚVAPATIR uvāca:

5 «Kāryeṇa khalv anen' āiva preṣit" ādy' āiva c' āgatā.
etasyāḥ śṛṇu deva'|rṣe bhartāraṃ yo 'nayā vṛtaḥ.»

MARKANDÉYA said:

This said to his daughter, he appointed to her retinue experienced counsellors, and urged her to go. The ascetic girl, as if embarrassed, touched her father's feet and, understanding his words, set off without hesitation. Surrounded by ancient counsellors, she got into a golden chariot, and went to the beautiful forest retreats of the royal seers. There, 40 my son, having saluted the feet of the venerable elders, she worked her way gradually around all the forests. Thus the princess went from place to place, making donations to the foremost twice-born at all the holy fords.

MARKANDÉYA said:

Then, Bhárata, when the king of the Madras was sitting 294.1 in the middle of his court, conversing with Nárada, Sávitrī returned from all the holy fords and hermitages, and came with the counsellors to her father's house. Seeing her father seated with Nárada, the lovely girl saluted them both by lowering her head to their feet.

NÁRADA said:

“Where has this daughter of yours come from, and where has she been, my lord? She's a young girl—why don't you present her to a husband?”

ASHVA-PATI said:

“This was the very business on which she was sent out, 5 and has returned just now. Hear from her, heavenly sage, whom she has chosen as her husband.”

MĀRKANḌEYA uvāca:

Sā «brūhi vistareṇ' ēti» pitrā saṃcoditā śubhā
tad" āiva tasya vacanaṃ pratigṛhy' ēdam abravīt:

SĀVITRY uvāca:

«Āsīc Chālveṣu dharm'|ātmā kṣatriyaḥ pṛthivī|patiḥ
Dyumatsena iti khyātaḥ paścāc c' āndho babhūva ha.
Vinaṣṭa|cakṣuṣas tasya bāla|putrasya dhīmataḥ
sāmīpyena hṛtaṃ rājyaṃ chidre 'smin pūrva|vairiṇā.
Sa bāla|vatsayā sārddhaṃ bhāryayā prasthito vanam
mah"|āraṇyaṃ gataś c' āpi tapas tepe mahā|vrataḥ.
10 Tasya putraḥ pure jātaḥ saṃvṛddhaś ca tapo|vane
Satyavān anurūpo me bhart" ēti manasā vṛtaḥ.»

NĀRADA uvāca:

«Aho bata! mahat pāpaṃ Sāvitryā nṛ|pate kṛtam
ajānantiyā yad anayā guṇavān Satyavān vṛtaḥ.
Satyaṃ vadaty asya pitā satyaṃ mātā prabhāṣate
tato 'sya brāhmaṇāś cakrur nām' āitat Satyavān iti.
Bālasy' āśvāḥ priyās c' āsya karoty āśvāṃś ca mṛn|mayān
citre 'pi vilikhaty āśvāṃś Citr'|āśva iti c' ōcyate.»

RĀJ" ōvāca

«Ap' idānīm sa tejasvī buddhimān vā nṛp"|ātmajah?
kṣamāvān api vā śūraḥ Satyavān pitṛ|vatsalah?»

NĀRADA uvāca:

15 «Vivasvān iva tejasvī Bṛhaspati|samo matau
Mah"|Ēndra iva vīraś ca vasudh" ēva kṣam"|ānviataḥ.»

MARKANDÉYA said:

Urged by her father to tell all in detail, the lovely girl noted his words, and then said this:

SÁVITRI said:

“There was among the Shalvas a warrior king, the soul of the Law, called Dyumat-sena; latterly he became blind. Preying on this weakness, a hostile neighbor seized the kingdom from the wise king, for his eyesight had gone and his son was still young. With his wife and her infant boy, he retired to the woods, and, once in the great forest, that man of great vows chastened his flesh. It is Sátyavat, his son— 10
born in the city, raised in the ascetics’ grove—I have chosen with my heart as the right husband for me.”

NÁRADA said:

“Alas king! Sávitrī has, in her ignorance, done a great wrong, in choosing the virtuous Sátyavat. His father speaks the truth, his mother speaks the truth; therefore brahmins gave him this name, “Sátyavat.”* As a child he loved horses, and made horses of clay; he painted horses in pictures as well, and so he is called ‘Chitráshva.’**”

The KING said:

“Does the prince now have luster and wisdom? Is Sátyavat patient and brave, and fond of his father?”

NÁRADA said:

“He is as lustrous as Vivásvat, as wise as Brihas-pati, as 15
heroic as great Indra, and as patient as Earth herself.”

AŚVAPATIR uvāca:

«Āpi rāj'ātmaḥ dātā brahmaṇyaś c' āpi Satyavān
rūpavān apy udāro v' āpy atha vā priya|darśanaḥ?»

NĀRADA uvāca:

«Sāṅkṛte Rantidevasya sva|śaktyā dānataḥ samaḥ,
brahmaṇyaḥ satya|vādī ca Śibir Auśīnaro yathā
Yayātir iva c' ōdāraḥ, somavat priya|darśanaḥ,
rūpeṇ' ānyatamo 'śvibhyāṃ Dyumatsena|suto balī.
Sa dāntaḥ sa mṛduḥ śūraḥ sa satyaḥ saṃyat'ēndriyaḥ
sa maitraḥ so 'nasūyaś ca sa hrīmān dyutimāṃś ca saḥ.
20 Nityaśaś c' ārjavaṃ tasmin sthitir tasy' āiva ca dhruvā
saṅkṣepatas tapo|vṛddhaiḥ śīla|vṛddhaiś ca kathyate.»

AŚVAPATIR uvāca:

«Guṇair upetaṃ sarvais taṃ bhagavan prabravīṣi me
doṣān apy asya me brūhi yadi sant' īha ke|cana.»

NĀRADA uvāca:

«Eka ev' āsya doṣo hi guṇān ākramya tiṣṭhati
sa ca doṣaḥ prayatnena na śakyam ativartitum.
Eko doṣo 'sti n' ānyo 'sya: so 'dya prabhṛti Satyavān
saṃvatsareṇa kṣīṇ'āyur deha|nyāsaṃ kariṣyati.»

RĀJ' ōvāca

«Ehi Sāvitrī gacchasva anyāṃ varaya śobhane
tasya doṣo mahān eko guṇān ākramya ca sthitaḥ.
25 Yathā me bhagavān āha Nārado deva|satkṛtaḥ
saṃvatsareṇa so 'lp'āyur deha|nyāsaṃ kariṣyati.»

ASHVA-PATI said:

“Is Prince Sátyavat a giver and devoted to religion? Is he handsome, upright and lovely to look at?”

NÁRADA said:

“According to his own ability, he is the equal of Ranti·deva Sánkṛiti in giving. He is devoted to religion and, like Shibi Aushínara, a speaker of the truth. As upright as Yayāti, as lovely to look at as the moon, as handsome as either of the Ashvins is the mighty son of Dyumat·sena. He is restrained, gentle, brave and truthful, he has his senses under control; he is friendly, he bears no grudges, he is modest and dignified. In short, those who are old in virtue and advanced in austerities describe him as ever constant and a home to integrity.” 20

ASHVA-PATI said:

“You tell me, my lord, that he has all the good qualities, but speak to me of his faults too, if indeed he has any.”

NÁRADA said:

“He has a single defect which outweighs his qualities; it is a defect that cannot be disposed of by effort. He has one defect and one alone: a year from today his span of life will be over and Sátyavat will lay down his body.”

The KING said:

“Come near, Sávitrī. Beautiful girl, go and choose another. He has one great fault that outweighs his other qualities. As Lord Nárada, who is honored by the gods has told me—his life span is short: in a year’s time he will lay down his body.” 25

SĀVITRY uvāca:

«Sakṛd aṃśo nipatati sakṛt kanyā pradīyate
sakṛd āha: ‘dadān’ īti’ trīṇy etāni sakṛt sakṛt.
Dīrgh’āyur atha v” ālp’āyuh sa|guṇo nir|guṇo ’pi vā
sakṛd vṛto mayā bhartā na dvitīyaṃ vṛṇomy aham.
Manasā niścayaṃ kṛtvā tato vāc” ābhidhīyate
kriyate karmaṇā paścāt pramāṇaṃ me manas tataḥ.»

NĀRADA uvāca:

«Sthirā buddhir nara|śreṣṭha Sāvitrīyā duhitus tava.
n’ āiṣā cālayituṃ śakyā dharmād asmāt kathaṃ cana.
30 N’ ānyasmin puruṣe santi ye Satyavati vai guṇāḥ
pradānam eva tasmān me rocate duhitus tava.»

RĀJ”ôvāca

«Avicāryam etad uktaṃ hi tathyaṃ ca bhavatā vacaḥ.
kariṣyāmy etad evaṃ ca gurur hi bhagavān mama.»

NĀRADA uvāca:

«A|vigṇam astu Sāvitrīyāḥ pradāne duhitus tava.
sādhayiṣyāmy ahaṃ tāvat sarveṣāṃ bhadram astu vaḥ!»

MĀRKAṆDEYA uvāca:

Evam uktvā samutpatya Nāradas tridivaṃ gataḥ.
rāj” āpi duhituḥ sarvaṃ vaivāhikam akārayat.

SÁVITRI said:

“An inheritance falls to one just once; just once is a daughter given away; just once he says, “I give her away!”; each of these three just once. Long-lived or short-lived, with qualities, or even with none, I chose a husband just once; I shall not choose a second time. I have made my mind up; now I articulate it in speech; later I shall enact it; my authority for this is my mind.”

NÁRADA said:

“Best of men, your daughter Sávitrī’s mind is made up. There is no way she can be made to choose anything other than this right and dutiful course. No other men have the 30 virtues that are Sátyavat’s; therefore it seems to me right to give your daughter away.”

The KING said:

“The words spoken by your lordship are true, and require no deliberation. And so I shall do this, for you are my lord guru.”

NÁRADA said:

“May the bestowal of your daughter Sávitrī have no hindrance. I shall finish now. May you all be fortunate!”

MARKANDÉYA said:

On these words, Nárada rose up and flew to heaven. And the king had all preparations for his daughter’s wedding put in train.

MĀRKANDEYA uvāca:

- 295.1 Atha kanyā|pradāne sa tam ev' ārthaṃ vicintayan
 samāninye ca tat sarvaṃ bhāṇḍaṃ vaivāhikaṃ nṛpaḥ.
 Tato vṛddhān dvijān sarvān ṛtvijaḥ sa|purohitān
 samāhūya dīne puṇye prayayau saha kanyayā.
 Medhy'āraṇyaṃ sa gatvā ca Dyumatsen'āśramaṃ nṛpaḥ
 padbhyām eva dvijaiḥ sārdhaṃ rāja'rṣiṃ tam upāgamat.
 Tatr' āpaśyan mahā|bhāgaṃ śāla|vṛkṣaṃ upāsritam
 kauśyām bṛsyām samāsīnaṃ cakṣur|hīnaṃ nṛpaṃ tadā.
 5 Sa rājā tasya rāja'rṣeḥ kṛtvā pūjāṃ yath" ārhataḥ
 vācā su|niyato bhūtvā cakār' ātma|nivedanam.
 Tasy' ārgghyaṃ āsanaṃ c' āiva gāṃ c' āvedya sa dharma|vit
 «kim āgamanam? ity» evaṃ rājā rājānam abravīt.
 Tasya sarvaṃ abhiprāyaṃ itikartavyatām ca tām
 Satyavantaṃ samuddiśya sarvaṃ eva nyavedayat.

AŚVAPATIR uvāca:

«Sāvitṛī nāma rāja'rṣe kany" ēyaṃ mama śobhanā
 tāṃ sva|dharmeṇa dharma|jña snuṣ"ārthe tvaṃ gṛhāṇa me.»

DYUMATSENA uvāca:

«Cyutāḥ sma rājyād vana|vāsam āśritās
 carāma dharmāṃ niyatās tapasvinaḥ.
 kathaṃ tv anarhā vana|vāsam āśrame
 nivatsyate kleśam imaṃ sutā tava?»

MARKANDÉYA said:

So, wondering about the very purpose of giving away 295.1
his daughter, the king collected all those marriage vessels
together. Then, on an auspicious day, he assembled all the
brahmin elders, the sacrificial priests and chaplains, and set
out with his daughter. The king went to the sacred forest
and to Dyumat-sena's hermitage, where, together with the
brahmins, he approached that royal seer on foot.

There he saw the illustrious blind king, resting under
a *shala* tree, sitting on a cushion of *kusha** grass. Having 5
honored the royal seer, as was his due, King Ashva-pati
introduced himself in restrained speech. Knowing the Law,
the other king offered him a guest gift, a seat and a cow; then,
king to king, he asked, "What have you come for?" And he
told him everything—everything about the obligation and
his intention with regard to Sátyavat.

ASHVA-PATI said:

"Royal seer, this is my beautiful daughter; her name is
Sávitri. You, who know the Law, take her from me as a
daughter-in-law, in line with our inherent duty."

DYUMAT-SENA said:

"Expelled from our kingdom, we have taken up a
forest life.

We follow the Law as strict ascetics.

But how will your daughter, who does not
deserve it,

Withstand this hardship in a forest retreat?"

AŚVAPATIR uvāca:

- 10 «Sukhaṃ ca duḥkhaṃ ca bhav'ābhav'ātmaḥ
yadā vijānāti sut" āhaṃ eva ca
na mad|vidhe yujyati vākyam īdṛśaṃ
viniścayaṇ'ābhigato 'smi te nṛpa.
Āśāṃ n' ārhasi me hantum sauhṛdāt praṇatasya ca
abhiś c' āgataṃ premṇā pratyākhyātum na m" ārhasi.
Anurūpo hi yuktaś ca tvaṃ mam' āhaṃ tav' āpi ca
snuṣāṃ praciccha me kanyāṃ bhāryāṃ Satyavataḥ sutām.*»

DYUMATSENA uvāca:

- «Pūrvam ev' ābhilaṣitaḥ saṃbandho me tvayā saha
bhraṣṭa|rājyas tv ahaṃ iti tata etad vicāritaṃ.
Abhiprāyas tv ayaṃ yo me pūrvam ev' ābhikāṅkṣitaḥ
sa nīrvartatu me 'dy' āiva kāṅkṣito hy asi me 'tithiḥ.»
15 Tataḥ sarvān samānāyā dvijān āśrama|vāsinaḥ
yathā|vidhi samudvāhaṃ kārayāṃ āsatur nṛpau.
Dattvā so 'śvapatiḥ kanyāṃ yath"ārahaṃ sa paricchadam
yayau svam eva bhavanaṃ yuktaḥ paramayā mudā.
Satyavān api tāṃ bhāryāṃ labdhvā sarva|gun'ānvitāṃ
mumude, sā ca taṃ labdhvā bhartāraṃ manas" ēpsitam.
Gate pitari sarvāṇi sanṇyasy' ābharaṇāni sā
jagrhe valkalāny eva vastraṃ kāśāyam eva ca.
Paricārair guṇaiś c' āiva praśrayeṇa damena ca
sarva|kāma|kriyābhiś ca sarveṣāṃ tuṣṭim āvahaṭ
20 Śvaśrūṃ śarīra|satkāraiḥ sarvair ācchādanādibhiḥ
śvaśuraṃ deva|satkārair vācaḥ saṃyamanena ca.
Tath" āiva priya|vādena naipuṇena śamena ca

ASHVA-PATI said:

“Since my daughter knows—as well as I—

10

That happiness and misery come and go,

Such words do not apply to a man like me.

I have come to you decided, king.

Don't kill my hope. I have bowed to you in friendship,
and come to you in love. Do not deny me, for we match
one another; accept my girl as your daughter-in-law and as
Sátyavat's wife.”

DYUMAT-SENA said:

“Long before this I wished for an alliance with you, but
I lost my kingdom, and so I hesitated. So let this long-
standing wish be granted me this very day, for you are my
hoped-for guest.”

Then, assembling all the brahmins living in the her- 15
mitage, the two kings had the marriage performed as pre-
scribed. And Ashva-pati, having given his daughter the
dowry garments she merited, returned to his own palace
in a spirit of great joy. Having gained such a wife, possess-
ing all the qualities, Sátyavat, too, rejoiced, and so did she,
having gained that husband her heart desired. Once her
father had gone, she discarded all her ornaments and wore
nothing but tree bark and an ochre robe.

She pleased them all with her services and her quali-
ties, with her modesty and her self-control, with her at-
tentiveness to the desires of all—caring for her mother-in- 20
law's body, for all her clothes, and everything else; honoring
her father-in-law as though he were a god; controlling her

rahaś c' âiv' ôpacāreṇa bhartāraṃ paryatoṣayat.
 Evaṃ tatr' āśrame teṣāṃ tadā nivasatām satām
 kālas tapasyatām kaścid apākramata Bhārata.
 Sāvitrīyās tu śayānāyās tiṣṭhantīyās ca* diva|nīsam
 Nāradena yad uktaṃ tad vākyam manasi vartate.

MĀRKAṆḌEYA uvāca:

296.1 Tataḥ kāle bahu|tithe vyatīkrānte kadā cana
 prāptaḥ sa kālo martavyaṃ yatra Satyavatā nṛpa.
 Gaṇayantīyās ca Sāvitrīyā divase divase gate
 yad vākyam Nāraden' ôktaṃ vartate hṛdi nityaśaḥ.
 Caturthe 'hani martavyam iti samcintya bhāvinī
 vrataṃ tri|rātram uddīśya diva|rātram sthit" ābhavat.
 Taṃ śrutvā niyamaṃ tasyā bhṛśaṃ duḥkh'ânvito nṛpaḥ
 utthāya vākyam Sāvitrīm abravīt parisāntvayan:

DYUMATSENA uvāca:

5 «Atitīvro 'yam ārambhas tvay" ārabdho nṛp'ātma
 tiṣṇām vasatīnām hi sthānam parama|duścaram.»

SĀVITRĪ uvāca:

«Na kāryas tāta samtāpaḥ. pārayiṣyāmy ahaṃ vrataṃ.
 vyavasāya|kṛtaṃ h' īdam vyavasāyaś ca kāraṇam.»

DYUMATSENA uvāca:

«Vrataṃ bhindh' iti vaktuṃ tvām
 n' āsmi śaktaḥ katham cana.»
 «pārayasv' êti» vacanaṃ
 yuktam asmad|vidho vadet.»

speech. Similarly she gratified her husband with her pleasing words, her skill, her calm, and with private acts of love. So, Bhárata, as they lived there, in the hermitage, as ascetic practitioners, some time went by. But for Sávitrī, lying or standing, by day or by night, Nárada's speech churned in her mind.

MARKANDÉYA said:

When many days had passed, the time arrived for Sát- 296.1
yavat to die, my king. And every one of those days, as it passed, had been counted by Sávitrī, Nárada's words ever in mind. When she knew he was to die four days hence, the beautiful woman stood night and day to fulfill a three-night vow. Hearing about her ascetic act, the king was very sad; arising, he spoke this soothing speech to Sávitrī.

DYUMAT·SENA said:

“Princess, this exertion you've taken on is too severe: re- 5
maining stationary for three nights is exceptionally hard.”

SÁVITRĪ said:

“You shouldn't worry, father: I shall bring the vow to its conclusion. This is done with perseverance, and perseverance is effective.”

DYUMAT·SENA said:

“In no way can I tell you to break a vow. ‘Complete it’ is a fitting word for those like us.”

MĀRKANDEYA uvāca:

- Evam uktvā Dyumatseno virarāma mahāmanāḥ
 tiṣṭhantī c' āiva Sāvitṛī kāṣṭha|bhūt" ēva lakṣyate.
 Śvo|bhūte bhartṛ|maṇe Sāvitṛyā Bharata'|rṣabha
 duḥkh'|ānvitāyās tiṣṭhantyaḥ sā rātrir vyatyavartata.
 10 «Adya tad divasaṃ c' ēti» hutvā dīptaṃ hut'|āśanam
 yuga|mātr'|ōdite sūrye kṛtvā paurvāhṇikīḥ kriyāḥ.
 Tataḥ sarvān dvijān vṛddhān śvaśrūṃ śvaśuram eva ca
 abhivādy' ānupūrvyeṇa prāñjalir niyatā sthitā.
 A|vaidhavy'|āśiṣas te tu Sāvitṛy|artham hitāḥ śubhāḥ
 ūcus tapasvinaḥ sarve tapo|vanāni vāsiṇaḥ.
 «Evam astv iti» Sāvitṛī dhyāna|yoga|parāyaṇā
 manasā tā giraḥ sarvāḥ pratyagrḥṇāt tapasvinām.
 Taṃ kālāṃ taṃ muhūrtaṃ ca pratīkṣantī nṛp'|ātmajā
 yath" ōktaṃ Nārada|vacas cintayantī su|duḥkhitā.
 15 Tatas tu śvaśrū|śvaśurāv ūcatus tāṃ nṛp'|ātmajāṃ
 ekāntam āsthitāṃ vākyam prītyā Bharata|sattama:

ŚVAŚURĀV ūcatuḥ

«Vrataṃ yath" ōpadiṣṭaṃ tu tathā tat pāritaṃ tvayā
 āhāra|kālaḥ samprāptaḥ kriyatāṃ yad anantaram.»

SĀVITRY uvāca:

«Astam gate may" āditye bhoktavyaṃ kṛta|kāmayā,
 eṣa me hṛdi saṃkalpaḥ samayaś ca kṛto mayā.»

MARKANDÉYA said:

So saying, the high-minded Dyumat-sena ceased, and Sávitri remained standing, looking like someone turned to wood. O Bharata bull, for Sávitri standing there, that night before her husband's death passed full of bitter sorrow. "Today is that day," she thought, offering an oblation 10 in the fire, performing the morning ritual when the sun had risen a mere four hands. Then she bowed to all the brahmin elders, and to her mother-in-law and her father-in-law in due succession, and stood restrained with folded hands. And all the ascetics living in the forest retreat uttered auspicious blessings for Sávitri's sake, in the hope that she would never be a widow. "So be it!" said Sávitri to herself, sunk in yogic concentration, accepting all those words of the ascetics. Thinking on the words that Nárada had spoken, and anticipating that time and hour, the princess suffered 15 deeply. Then, best of the Bharatas, her parents-in-law spoke loving words to that princess, as she stood apart.

The PARENTS-IN-LAW said:

"Do the next thing: now that the vow has been fulfilled by you as prescribed, it is time to eat."

SÁVITRI said:

"I shall take my food when the sun has set, and my wish has been fulfilled. This is my heart's resolve, and the covenant made by me."

MĀRKAṆḌEYA uvāca:

Evam sambhāṣamāṇāyāḥ Sāvitrīyā bhojanam prati
skandhe paraśum ādāya Satyavān prasthito vanam.
Sāvitrī tv āha bhartāram «n' āikas tvam gantum arhasi
saha tvay” āgamiṣyāmi na hi tvām hātum utsahe.»

SATYAVĀN uvāca:

20 «Vanam na gata|pūrvam te, duḥkhaḥ pathāś ca bhāvinī,
vrat'ōpavāsa|kṣāmā ca katham padbhyām gamiṣyasi?»

SĀVITRĪ uvāca:

«Upavāsān na me glānir n' āsti c' āpi pariśramāḥ.
gamane ca kṛt'ōtsāham pratiśeddhum na m” ārhasi.»

SATYAVĀN uvāca:

«Yadi te gaman'ōtsāhaḥ kariṣyāmi tava priyam
mama tv āmantraya gurūn na mām doṣaḥ spṛśed ayam.»

MĀRKAṆḌEYA uvāca:

S” ābhivādy' ābravīc chvaśrūṃ śvaśuraṃ ca mahā|vratā:
«ayam gacchati me bhartā phal'āhāro mahā|vanam.
Iccheyam abhyanujñātā āryayā śvaśureṇa ha
anena saha nirgantum, na me 'dya virahaḥ kṣamaḥ.
25 Gurv|agnihotr'ārtha|kṛte prasthitaś ca sutas tava
na nivāryo nivāryaḥ syād anyathā prasthito vanam.
Saṃvatsaraḥ kiṃ cid ūno na niṣkrānt” āham āśramāt.
vanam kusumitam draṣṭum paraṃ kautūhalaṃ hi me.»

MARKANDÉYA said:

While Sávitrī was conversing concerning her meal, Sátyavat set out for the forest, an axe on his shoulder. But Sávitrī said to her husband: “You shouldn’t go alone. I’ll come with you, for I cannot bear to lose you.”

SÁTYAVAT said:

“You have never gone into the forest before, and the path is difficult for you, noble lady. Plus, you’ve just endured a fasting vow—how will you go on foot?” 20

SÁVITRĪ said:

“I am not exhausted by the fast, nor do I feel fatigue. I have made up my mind to go—you should not prevent me!”

SÁTYAVAT said:

“Since you are determined to go, I shall do what pleases you. But take leave of my parents first, so I am touched by no blame.”

MARKANDÉYA said:

Addressing them reverently, that woman, so strong in her vows, said to her parents-in-law: “This husband of mine is going to the great forest to gather fruit. I wish that the lady and my father-in-law would permit me to go with him, for today I cannot bear to be separated. He might be stopped if he had set out for some other reason, but since he has gone for the sake of his parents and the Agni-hotra, your son will not be dissuaded. For nearly a year I have not left the hermitage—I am most curious to see the flowering forest.” 25

DYUMATSENA uvāca:

Yataḥ prabhṛti Sāvitrī pitrā dattā snuṣā mama
n' ānay" ābhyarthan' |āyuktam ukta|pūrvam smarāmy aham.
Tad eṣā labhatām kāmam yath" ābhilaṣitam vadhūḥ.
apramādaś ca kartavyaḥ putri Satyavataḥ pathi.

MĀRKANDEYA uvāca:

Ubhābhyām abhyanujñātā sā jagāma yaśasvinī
saha bhartrā hasant" īva hṛdayena vidūyatā.
30 Sā vanāni vicitrāṇi ramaṇīyāni sarvaśaḥ
mayūra|gaṇa|juṣṭāni dadarśa vipul' |lēkṣaṇā.
«Nadīḥ puṇya|vahās c' āiva puṣpitāmś ca nag' |ōttamān»
Satyavān āha «paśy' ēti» Sāvitrīm madhuraṁ vacaḥ.
Nirīkṣamāṇā bhartāraṁ sarv' |āvastham aninditā
mṛtam eva hi bhartāraṁ kāle muni|vaco 'smarat.
Anuvrajantī bhartāraṁ jagāma mṛdu|gāminī
dvidh" ēva hṛdayaṁ kṛtvā taṁ ca kālam avekṣatī.

MĀRKANDEYA uvāca:

297.1 Atha bhāryā|sahāyaḥ sa phalāny ādāya vīryavān
kaṭhinaṁ pūrayām āsa, tataḥ kāṣṭhāny apāṭayat.
Tasya pāṭayataḥ kāṣṭhaṁ svedo vai samajāyata
vyāyāmena ca ten' āsya jajñe śīrasi vedanā.
So 'bhigamya priyām bhāryām uvāca śrama|pīḍitaḥ:

SATYAVĀN uvāca:

«vyāyāmena mam' |ānena jātā śīrasi vedanā,
Aṅgāni c' āiva Sāvitrī hṛdayaṁ dūyat' īva ca
asvastham iva c' ātmānaṁ lakṣaye mita|bhāṣiṇi.
5 Śūlair iva śīro viddham idaṁ saṁlakṣayāmy aham,
tat svaptum icche kalyāṇi, na sthātum śaktir asti me.»

DYUMAT·SENA said:

Since her father first gave me Sāvitrī as daughter-in-law,
I don't ever remember her asking for anything unfit. So let
the young wife have her wish, as she has determined. But
take care, my daughter, on Sātyavat's journey.

MARKANDÉYA said:

With the permission of both, the beautiful woman went
with her husband, seemingly smiling but her heart in agony.
Wide-eyed, she gazed on the surrounding woods, color- 30
ful and beautiful, the home of peacock hordes. "There are
rivers, whose currents run pure, and wonderful blossom-
ing trees—look!" said Sātyavat sweetly to Sāvitrī. Faultless
woman, she watched her husband in every setting, for, as she
remembered what the sage had said, her lord seemed dead
already. But she went on following her husband, walking
softly, her heart split in two, just awaiting the hour.

MARKANDÉYA said:

So, with his wife for company, the man plucked fruit, 297.1
and with his carrying strap filled, turned to splitting timber.
While he was axing the wood, he started to sweat, and from
this exertion his head began aching. Overcome with fatigue,
he approached his dear wife and spoke:

SĀTYAVAT said:

"Thanks to my exertion I have a headache, and my limbs
and heart seem to be burning up. O Sāvitrī—you who are
so measured in your speech—I think I am sick. I feel as 5
though my head has been pierced with spears—I want to
sleep, good lady. I don't have strength to stand."

MĀRKANDEYA uvāca:

Sā samāsādyā Sāvitṛī bhartāram upagamyā ca
 utsaṅge 'sya śīraḥ kṛtvā niṣasāda mahītale.
 Tataḥ sā Nārada|vaco vimṛśantī tapasvinī
 taṃ muhūrtaṃ kṣaṇaṃ velāṃ divasaṃ ca yuyoja ha.
 Muhūrtād eva c' āpaśyat puruṣaṃ rakta|vāsasam
 baddha|mauliṃ vapuṣmantam āditya|sama|tejasam.
 Śyām'āvadātaṃ rakt'ākṣaṃ pāśa|hastam bhay'āvaham
 sthitaṃ Satyavataḥ pārśve nirīkṣantaṃ tam eva ca.
 10 Taṃ drṣṭvā sahas" ōtthāya bhartur nyasya śanaiḥ śīraḥ
 kṛtāñjalir uvāc' ārtā hrdayena pravepati.

SĀVITRY uvāca:

«Daivataṃ tv" ābhijānāmi vapur etadd hy amānuṣam
 kāmāyā brūhi dev'ēśa kas tvaṃ? kiṃ ca cikīrṣasi?»

YAMA uvāca:

«Pati|vrat" āsi Sāvitṛi tath" āiva ca tapo|nvitā
 atas tvām abhibhāṣāmi. viddhi mām tvaṃ śubhe Yamam!
 Ayaṃ te Satyavān bhartā kṣīṇ'āyuh pāṛthiv'ātmajaḥ.
 neṣyāmi tam ahaṃ baddhvā. viddhy etan me cikīrṣitam.»

SĀVITRY uvāca:

«Śrūyate bhagavan dūtās tav' āgacchanti mānavān
 netuṃ kila, bhavān kasmād āgato 'si svayaṃ prabho?»

MARKANDÉYA said:

Sávitri approached her husband, came close to him and sat on the ground, putting his head in her lap. Then the troubled woman, pondering Nárada's words, calculated the day, the time of day, the hour and the instant. And almost at once she saw a person dressed in red, wearing a diadem, handsome, and as radiant as the sun, pure black, red-eyed, a noose in his hand, fearsome, standing at Sátyavat's side, staring at him. Seeing him, she laid down her husband's head gently, and sprung up at once. Her hands folded in greeting, she addressed him, her heart trembling, afflicted. 10

SÁVITRI said:

"I know you're a god, for your form is not human. If it's your wish, tell me, great god—who are you? What do you want?"

DEATH said:

"Sávitri, because you are devoted to your husband, and because you've acquired power through ascetic practice, I shall answer: Know, good woman, that I am Death! This husband of yours, Prince Sátyavat, has used up his life; I shall bind him and take him away. This, you should know, is what I intend."

SÁVITRI said:

"I have heard, Lord, that it is your messengers who come to lead away mortal men. So why, Your Worship, have you come in person?"

MĀRKANDEYA uvāca:

- 15 Ity uktaḥ pitṛ|rājas tām bhagavān sva|cikīrṣitam
yathāvat sarvaṁ ākhyātum tat|priy'ārthaṁ pracakrame.
«Atha ca dharma|saṁyukto rūpavān guṇa|sāgarah
n' ārho mat|puruṣair netum, ato 'smi svayam āgataḥ.»
Tataḥ Satyavataḥ kāyāt pāśa|baddhaṁ vaśaṁ gatam
aṅguṣṭha|mātraṁ puruṣaṁ niścakarṣa Yamo balāt.
Tataḥ samuddhṛta|prāṇaṁ gata|śvāsaṁ hata|prabham
nirviceṣṭaṁ śarīraṁ tad babhūv' āpriya|darśanam.
Yamas tu taṁ tato baddhvā prayāto dakṣiṇā|mukhaḥ
Sāvitṛi c' āiva duḥkh'ārtā Yamam ev' ānvagacchata
niyama|vrata|saṁsiddhā mahā|bhāgā pati|vratā.

YAMA uvāca:

- 20 «Nivarta gaccha Sāvitṛi! kuruṣv' āsy' āurdhva|dehikam!
kṛtaṁ bhartus tvay' ānṛṇyaṁ. yāvad gamyaṁ gataṁ tvayā.»

SĀVITRY uvāca:

«Yatra me nīyate bhartā svayaṁ vā yatra gacchati
mayā ca tatra gantavyam, eṣa dharmah sanātanaḥ.
Tapasā guru|bhaktyā ca bhartuḥ snehād vratena ca
tava c' āiva prasādena na me pratihatā gatiḥ.
Prāhuḥ sāpta padaṁ maitraṁ budhās tattv'ārtha|darśinaḥ*
mitratām ca puras|kṛtya kiṁ cid vakṣyāmi, tac chṛṇu.
Nān' ātmavantas tu vane caranti
dharmam ca vāsaṁ ca pariśramaṁ ca
vijñānato dharmam udāharanti

MARKANDÉYA said:

Addressed in this way, the blessed king of the ancestors 15
duly began to tell her, as a favor, all his intentions: “Now
a man so close to the law, so beautiful, such a sea of quali-
ties, doesn’t deserve to be led away by my henchmen, so I
have come myself.” Thereupon, bound by the noose, and
subject to his power, Yama drew forcibly from Sátyavat’s
body a person the size of a thumb. Then the body, its life
deducted, its breath stopped, its light extinguished, unmov-
ing, became something unsightly. So Yama bound him and
set out toward the south,* and Sávitrī, a virtuous, devoted
wife, oppressed by sorrow, skilled in self-imposed penance,
followed Yama.

DEATH said:

“Sávitrī, turn back! Go! Perform his funeral! You are freed 20
from your debt to your husband, you have gone as far as is
possible.”

SÁVITRĪ said:

“Wherever my husband is taken, or wherever he goes of
his own accord, there I too should go—this is the eternal
law. By penance, by devotion to my elders, by love for my
husband, by a vow, and through your grace, my way is
unimpeded. The wise, who see the truth of things, say that
a friend is one who walks seven steps at one’s side. On
account of our friendship, I shall say something. So listen.

The self-controlled observe the law in the forest
In various ways—by living there, and by their efforts.
Through their undrestanding they exemplify the law.
Therefore the good say that the law is paramount.

tasmāt santo dharmam āhuḥ pradhānam.

- 25 Ekasya dharmeṇa satām matena
sarve sma taṁ mārgam anuprapannāḥ.
mā vai dvitīyaṁ mā tṛtīyaṁ ca vāñche
tasmāt santo dharmam āhuḥ pradhānam.»

YAMA uvāca:

«Nivarta! tuṣṭo 'smi tav' ānayā girā
svar'|ākṣara|vyañjana|hetu|yuktayā
varam vṛñīṣv' ēha vin" āsya jīvitam
dadāni te sarvam anindite varam.»

SĀVITRY uvāca:

«Cyutaḥ sva|rājyād vana|vāsam āśrito|
vinaṣṭa|cakṣuḥ śvaśuro mam' āśrame.
sa labdha|cakṣur balavān bhaven nṛpas
tava prasādāj jvalan'|ārka|saṁnibhaḥ.»

YAMA uvāca:

«Dadāni te 'haṁ tam anindite varam,
yathā tvay" ōktaṁ bhavitā ca tat tathā.
tav' ādhvanā glānim iv' ōpalakṣaye.
nivarta! gacchasva! na te śramo bhavet.»

By the law of the one, honored by the good,
All follow that path. I don't want a second or a
third.

25

Therefore the wise say that the law is paramount.”

DEATH said:

“Turn back! I am pleased with this speech of yours,
A combination of sound, vowel, consonant and
reason.

Choose a gift! I will give you any gift, irreproachable
woman,

Except for his life.”

SÁVITRI said:

“My father-in-law in the hermitage—exiled from his
own kingdom,

And deprived of his eyesight, he sought refuge in
the forest life.

By your grace may the king regain his eyesight,
And become strong, like the fire or the sun.”

DEATH said:

“Faultless woman, I shall give you this gift,
Just as you've asked, and that's how it will be.
I see that your journey seems to have exhausted you.
Turn back! Go! You shouldn't get tired.”

SĀVITRY uvāca:

«Śramaḥ kuto bhartṛ|samīpato hi me?
yato hi bhartā mama sā gatir dhruvā.
yataḥ patiṃ neṣyasi tatra me gatiḥ,
sur'ēśa, bhūyaś ca vaco nibodha me.

30 Satāṃ sakṛt|saṅgatam īpsitam paraṃ
tataḥ paraṃ mitram iti pracakṣate.
na c' āphalaṃ sat|puruṣeṇa saṅgatam,
tataḥ satāṃ sannivaset samāgame.»

YAMA uvāca:

«Mano'nukūlaṃ budha|buddhi|vardhanaṃ
tvayā yad uktam vacanaṃ hit'āśrayam.
vinā punaḥ Satyavato 'sya jīvitam
varam dvitīyaṃ varayasva bhāmini.»

SĀVITRY uvāca:

«Hṛtaṃ purā me śvaśurasya dhīmataḥ
svam eva rājyaṃ labhatām sa pārthivaḥ.
jahyāt sva|dharmān na ca me gurur yathā
dvitīyam etad varayāmi te varam.»

YAMA uvāca:

«Svam eva rājyaṃ pratipatsyate 'cirān
na ca sva|dharmāt parihāsyate nṛpaḥ.
kṛtena kāmēna mayā nṛp'ātmaje
nivarta! gacchasva! na te śramo bhavet.»

SÁVITRI said:

“How can I feel fatigue in my husband’s presence?
 Whatever path my husband goes, that is surely
 mine;
 Wherever you lead my husband, that is my way.
 And again listen to my words, lord of the gods:
 To meet just once with the good is highly desirable,
 So friendship with them is considered to be better still.
 A meeting with a good man is never fruitless,
 So one should live in the circle of the good.”

30

DEATH said:

“The speech you uttered was full of good counsel,
 A contribution to scholarly insight, pleasing to the
 mind.
 Choose a second gift, beautiful woman,
 Again with the exception of Sátyavat’s life.”

SÁVITRI said:

“In the past, my wise father-in-law was deprived
 Of his own kingdom—may that lord of the earth
 recover it,
 And my superior never depart from his inherent
 duty.
 This is the second gift I choose from you.”

DEATH said:

“Soon the king shall regain his own kingdom,
 And he will not neglect his inherent duty.
 Princess, since I have granted your wish,
 Turn back! Go! You shouldn’t get tired.”

SĀVITRY uvāca:

«Prajās tvay” âitā niyamena saṃyatā
niyamya c’ âitā nayase na kāmaya
tato Yamatvaṃ tava deva viśrutam
nibodha c’ êmāṃ giram īritāṃ mayā.

35 A|drohaḥ sarva|bhūteṣu karmaṇā manasā girā
anugrahaś ca dānaṃ ca satāṃ dharmāḥ sanātanaḥ.
Evaṃ*|prāyaś ca loko ’yaṃ: manuṣyāḥ śakti|peśalāḥ,
santas tv ev’ âpy a|mitreṣu dayāṃ prāpteṣu kurvate.»

YAMA uvāca:

«Pipāsitas’ ēva bhaved yathā payas tathā
tvayā vākyam idaṃ samīritam.
vinā punaḥ Satyavato ’sya jīvitam
varam vṛṇīṣv’ êha śubhe yad icchasi.»

SĀVITRY uvāca:

«Mam’ ân|apatyaḥ pṛthivī|patiḥ pitā.
bhavet pituḥ putra|śataṃ tath” âurasam
kulasya santāna|karam ca yad bhavet
tṛtīyam etad varayāmi te varam.»

YAMA uvāca:

«Kulasya santāna|karam suvarcasam
śataṃ sutānāṃ pitur astu te śubhe.
kṛtena kāmena nar’|âdhip’|âtmaje
nivarta! dūram hi pathas tvam āgatā.»

SÁVITRI said:

“These creatures are restrained by you, and, having
constrained them,
You lead them away out of constraint, not willfully.
So it is, God, that your status as Yama* is
celebrated—

Hear these words I speak.

The eternal duty of the good consists of not harming any 35
creature by action, thought or speech, and of kindness and
giving. This world is generally like this: people are pleasant
according to their capabilities; but it is the good alone who,
when they meet with their enemies, take pity even on them.”

DEATH said:

“Just as water might be to the thirsty,
So is this speech uttered by you.
Now choose what you will as a gift, fair lady,
But again with this exception—Sátyavat’s life.”

SÁVITRI said:

“My father, the king of the earth, is childless:
May he himself produce a hundred sons
To ensure the lineage. As a third gift
I choose this from you.”

DEATH said:

“Fair lady, let your father have
One hundred splendid sons to ensure the family
lineage!
Your wish, Princess, is fulfilled.
Turn back, for you have come a long way.”

SĀVITRY uvāca:

- 40 «Na dūram etan mama bhartṛ|saṃnidhau
 mano hi me dūrataram pradhāvati.
 atha vrajann eva giram samudyatām
 may” ôcyamānām śṛṇu bhūya eva ca.
 Vivasvatas tvam tanayaḥ pratāpavāmś
 tato hi Vaiv«asvata ucyase budhaiḥ.
 samena dharmeṇa caranti tāḥ prajāś
 tatas tav’ êh’ êśvara dharmarājatā.
 Ātmany api na viśvāśas tathā bhavati satsu yaḥ
 tasmāt satsu viśeṣeṇa sarvaḥ praṇayam icchati.
 Sauhr̥dāt sarva|bhūtānām viśvāśo nama jāyate
 tasmāt satsu viśeṣeṇa viśvāśam kurute janah.»

YAMA uvāca:

- «Udāhṛtam te vacanam yad aṅgane
 śubhe na tādṛk tvad|ṛte śrutam mayā.
 anena tuṣṭo ’smi vin” āśya jīvitam
 varam caturtham varayasva, gaccha ca.»

SĀVITRY uvāca:

- 45 «Mam’ ātmajam Satyavatas tath” āurasam
 bhaved ubhābhyām iha yat kul’|ôdvaham
 śatam sutānām bala|vīrya|śālinām.
 idam caturthe vasyāmi te varam.»

SÁVITRI said:

“In my husband’s presence it has not been far, 40
And my mind runs further forward still.

So, as you’re travelling, listen again
To the ready words I have to speak.
You are the brilliant son of Vivásvat,
So the intelligent call you Vaivásvata.

These creatures behave in concord with the law,
So, Lord, yours is the sovereignty of the law on earth.

Not even in one’s self does one have so much trust as
in the good; therefore all want to attach themselves to the
good in particular. Trust, indeed, is born from affection
for all creatures; therefore people place trust in the good in
particular.”

DEATH said:

“Beautiful woman, except from you, I have never
heard

The like of the words you have uttered.
I am pleased with them. Apart from his life,
Choose a fourth gift, then go.”

SÁVITRI said:

“Then may there be, produced by Sátyavat and born 45
from me,

A hundred sons, full of energy and power,
To continue the family line of both of us here.
This I choose as a fourth gift from you.”

YAMA uvāca:

«Śataṃ sutānāṃ bala|vīrya|śālināṃ
bhaviṣyati prītikaraṃ tav' ābale.
pariśramas te na bhaven nṛp'|ātmaje.
nivarta! dūraṃ hi pathas tvam āgatā.»

SĀVITRY uvāca:

«Satāṃ sadā śāśvata|dharma|vṛttiḥ.
santo na sīdanti na ca vyathanti.
satāṃ sadbhir n' āphala|saṅgamo 'sti.
sadbhyo bhayaṃ n' ānuvartanti santaḥ.
Santo hi satyena nayanti sūryaṃ,
santo bhūmiṃ tapasā dhārayanti.
santo gatiḥ bhūta|bhavyasya rājan.
satāṃ madhye n' āvasīdanti santaḥ.
Ārya|juṣṭam idaṃ vṛttam iti vijñāya śāśvatam
santaḥ par'|ārthaṃ kurvāṇā n' āvekṣanti parasparam.
50 Na ca prasādaḥ sat|puruṣeṣu mogho
na c' āpy artho naśyati n' āpi mānaḥ.
yasmād etan niyataṃ satsu nityaṃ
tasmāt santo rakṣitāro bhavanti.»

YAMA uvāca:

«Yathā yathā bhāṣasi dharma|saṃhitam
mano'|nukūlaṃ* su|padaṃ mah"|ārthavat
tathā tathā me tvayi bhaktir uttamā.
varam vṛñīsv' āpratimaṃ pati|vrate.»

DEATH said:

“Woman, there shall be a hundred sons,
Full of energy and power for your delight.
Don’t get tired, Princess.
Turn back, for you have come a long way.”

SÁVITRI said:

“The good always practice the eternal law;
The good don’t despair, nor do they waver;
A meeting of the good with the good is never barren;
From the good the good expect no danger.
For by truth the good govern the sun;
By asceticism the good support the earth;
The good are the way of the past and the future,
 my king;
The good in midst of the good don’t fail.
Knowing this is the eternal practice approved by the No-
bles,* the good act for the sake of others, with no regard for
benefits returned.

But no favor is fruitless among the good,
And neither profit nor honor shall be destroyed.
Since this rule is always tied to the good,
The good are therefore protectors.”

50

DEATH said:

“As long as you utter such good words,
In accordance with the law, so pleasing to the mind,
To such great purpose, my love for you is supreme—
Choose an incomparable gift, true wife!”

SĀVITRY uvāca:

«Na te 'pavargaḥ sukṛtād vinākṛtas
 tathā yath" ānyeṣu vareṣu māna|da.
 varam vṛṇe: jīvatu Satyavān ayam,
 yathā mṛtā hy evam ahaṁ patiṁ vinā.
 Na kāmāye bhartṛ|vinā|kṛtā sukhaṁ,
 na kāmāye bhartṛ|vinā|kṛtā divam,
 na kāmāye bhartṛ|vinā|kṛtā śriyaṁ,
 na bhartṛ|hīnā vyavasāmi jīvitum.
 Var'ātisargaḥ śata|putratā mama
 tvay" āiva datto, hriyate ca me patiḥ.
 varam vṛṇe: jīvatu Satyavān ayam.
 tav' āiva satyaṁ vacanaṁ bhaviṣyati.»

MĀRKAṆḌEYA uvāca:

55 «Tath" ēty» uktvā tu taṁ pāśaṁ muktvā Vaivasvato Yamaḥ
 dharma|rājaḥ prahr̥ṣṭ'ātmā Sāvitrīm idam abravīt.
 «Eṣa bhadre mayā mukto bhartā te kula|nandini.
 arogas tava neyaś ca siddh'ārthaḥ sa bhaviṣyati.
 Catur|varṣa|śat'āyus ca tvayā sārdham avāpsyati
 iṣṭvā yajñaiś ca dharmeṇa khyātiṁ loke gamiṣyati.
 Tvayi putra|śataṁ c' āiva Satyavān janayiṣyati.
 te c' āpi sarve rājānaḥ kṣatriyāḥ putra|pautriṇaḥ
 Khyātās tvaṇ|nāmadheyāś ca bhaviṣyant' īha śāśvatāḥ.
 pituś ca te putra|śataṁ bhavitā tava mātari

SÁVITRI said:

“Since, honor-giver, you do not—as with the other
gifts—

Say anything to restrict your favor,

This is the gift I choose: let Sátyavat live,

For I am dead without my husband!

Deprived of my husband, I have no wish for bliss,

Deprived of my husband, I have no wish for
heaven,

Deprived of my husband, I have no wish for wealth,

Without my husband, I can’t make the effort

To go on living.

You have personally given me the gift of one
hundred sons,

Yet my husband is fetched away.

This is the gift I choose: let Sátyavat live!

Then your promise shall indeed become true.”

MARKANDÉYA said:

“Let it be so,” said Yama Vaivásvata, and untied the noose. 55
Then the lord of the law, who in his heart was delighted, said
this to Sávitrī: “See, good woman, joy of your family, I have
freed your husband. He is healthy—take him with you; he’ll
be successful. Alongside you he’ll live four hundred years.
Offering sacrifices, he shall, through his law, win wordly
fame. And Sátyavat will beget on you a hundred sons. All
will become kings and warriors and have sons and grandsons
bearing your name, and shall be famous on earth forever.
And your father shall beget a hundred sons on your mother,

- 60 Mālavayāṃ Mālavā nāma śāśvatāḥ putra|pautriṇaḥ
bhrātaraḥ te bhaviṣyanti kṣatriyās tridaś'|ôpamāḥ.»

Evam tasyai varam dattvā dharmā|rājaḥ pratāpavān
nivartayitvā Sāvitrīm svam eva bhavanam yayau.
Sāvitrī api Yame yāte bhartāram pratilabhya ca
jagāma tatra yatr' āsyā bhartuḥ śāvam kalevaram.
Sā bhūmau prekṣya bhartāram upasṛty' ôpagrhya ca
utsaṅge śira āropya bhūmāv upaviveśa ha.
Saṃjñāṃ ca sa punar labdhvā Sāvitrīm abhyabhāṣata
proṣy'|āgata iva premṇā punaḥ punar udikṣya vai.

SATYAVĀN uvāca:

- 65 «Suciraṃ bata supto 'smi! kim|artham n' āvabodhitaḥ?
kva c' āsau puruṣaḥ śyāmo yo 'sau māṃ sañcakarṣa ha?»

SĀVITRĪ uvāca:

«Suciraṃ tvam prasupto 'si mam' ānke puruṣa'|rṣabha.
gataḥ sa bhagavān devaḥ prajā|saṃyamano Yamaḥ.
Viśrānto 'si mahā|bhāga vinidraś ca nṛp'|ātmaja
yadi śakyaṃ samuttiṣṭha! vigāḍhām paśya śarvarīm.»

MĀRKANDEYA uvāca:

Upalabhya tataḥ saṃjñāṃ sukha|supta iv' ôttithaḥ
diśaḥ sarvā van'|āntāṃś ca nirīkṣy' ôvāca Satyavān:

«Phal'|āhāro 'smi niṣkrāntas tvayā saha su|madhyame.
tataḥ pātayataḥ kāṣṭham śirasas me ruj' ābhavat.

- 70 Śir'|ābhitāpa|santaptaḥ sthātuṃ ciram āsaknuvan
tav' ôtsaṅge prasupto 'smi, iti* sarvaṃ smare śubhe.

Málavi, whose sons and grandsons shall be called the Má-lavas forever. They, your brothers, will be warriors, as good as the gods.” 60

So, having given her the gifts, the glorious lord of the law turned Sávitri back, and went to his own home. Once Yama had gone, Sávitri, having recovered her lord, went to the place where her husband’s body lay as a corpse. Seeing her husband on the ground, she approached and lifted him up, placed his head on her lap, and she sat on the earth. Becoming conscious again, he spoke to Sávitri, gazing at her ceaselessly with love, like a man back from a distant land.

SÁTYAVAT said:

“Alas, I have slept such a long time! Why didn’t you wake me? And where is that dark person—the one who carried me off?” 65

SÁVITRI said:

“You have slept a long time in my lap, bullish man. That blessed god Yama, the restrainer of creatures, has gone. Prince—fortunate man—you are rested and awake. Stand up, if you can. Look! Night has fallen.”

MARKANDÉYA said:

So, having regained consciousness, Sátyavat arose, as though from a sweet sleep, and, seeing the woods stretching in all directions, said:

“Slender lady, I came out with you to gather fruit. Then, while I was splitting wood, I got a pain in my head. Greatly 70
pained by the headache, I was unable to stand for long and fell asleep in your lap, fair lady. All this I remember. While you embraced me, my consciousness was carried off by sleep.

Tvay” ôpagūdhasya ca me nidray” âpahṛtaṃ manah.
tato ’paśyaṃ tamo ghoram puruṣam ca mah”|âujasam.
Tad yadi tvam vijānāsi kiṃ tad brūhi su|madhyame
svapno me yadi vā dṛṣṭo yadi vā satyam eva tat.»

Tam uvāc’ âtha Sāvitrī: «rajanī vyavagāhate.
śvas te sarvaṃ yath” âvṛttam âkhyāsyāmi nr̥p’|ātmaja.
Uttiṣṭh’ ôttiṣṭha, bhadraṃ te! pitarau paśya su|vrata!
vigādhā rajanī c’ êyam nivṛttaś ca divā|karaḥ.

- 75 Naktam|carāś caranty ete dṛṣṭāḥ krūr”|âbhibhāṣiṇaḥ.
śrūyante parṇa|śabdāś ca mṛgāṇām caratām vane.
Etā ghoram śivā nādān diśam dakṣiṇa|paścimām
âsthāya viruvanty ugrāḥ kampayantyo mano mama.»

SATYAVĀN uvāca:

«Vanam pratibhay’|ākāram ghanena tamasā vṛtam.
na vijñāsyasi panthānam gantum c’ âiva na śakṣyasi.»

SĀVITRY uvāca:

«Asminn adya vane dagdhe śuṣka|vṛkṣaḥ sthito jvalan
vāyunā dharmyamāno ’tra dṛśyate ’gniḥ kva cit kva cit.
Tato ’gnim ānayitv” êha jvālayiṣyāmi sarvataḥ.
kāṣṭhān’|îmāni sant’ îha, jahi santāpam ātmanaḥ.

- 80 Yadi n’ ôtsahase gantum, sa|rujam tvām hi lakṣaye,
na ca jñāsyasi panthānam tamasā samvṛte vane,
Śvaḥ prabhāte vane dṛśye yāsyāvo ’numate tava.
vasāv’ êha kṣapām ekām rucitam yadi te ’nagha.»

SATYAVĀN uvāca:

«Śiro’|rujā nivṛttā me, svasthāny aṅgāni lakṣaye.
mātā|pitṛbhyām icchāmi saṅgam tvat|prasāda|jam.
Na kadā cid vikālam hi gata|pūrvo may” āśramaḥ.
anāgatāyām saṃdhyāyām mātā me prarūṇaddhi mām.

Then I saw a terrible darkness and a mighty person. If you know, then tell me, slender lady—was it my dream? Or was what I saw real?” Sávitri said to him: “The night has set in. Tomorrow, prince, I shall tell you everything, just as it happened. Stand up! Please stand up! You, whose vows are so strong, consider your parents. The night has fallen, and the sun has set. Night animals can be seen prowling, making harsh noises; you can hear the leaves rustling as beasts roam the forest. To the southwest those terrible jackals are putting up a fearful howling; they make my heart tremble.” 75

SÁTYAVAT said:

“The forest covered by solid darkness looks daunting. You won’t recognize the path and you won’t be able to go on.”

SÁVITRI said:

“When this forest was on fire today, a dry tree remained smoldering; fanned by the wind, the fire can be seen here, flaring up, dying down. So, once I’ve brought that fire here, I’ll make it burn, around and about. There are these logs here. Don’t worry. I sense you have a headache—if you haven’t the strength to go on, and can’t tell the path when the forest is covered in darkness, then, if you agree, we’ll go tomorrow at first light, when the forest can be seen. If you’re happy to do that, let’s spend one night here, blameless man.” 80

SÁTYAVAT said:

“My headache has disappeared, I feel my limbs are sound. If it meets with your favor, I wish to join my father and mother. Never before have I returned to the hermitage outside the normal time. My mother stops me before the onset of twilight. Even during the day, my parents worry when

Div” âpi mayi niṣkrānte saṁtapyete gurū hi mām
vicinoti hi mām tātaḥ sah’ âiv’ āsrama|vāsibhiḥ.

- 85 Mātrā pitrā ca subhṛsaṁ duḥkhitābhyām ahaṁ purā
upālabdhaś ca bahuśaś ‘cireṇ’ āgacchaś’ iti ha.
Kā tv avasthā tayor adya mad|artham iti cintaye
tayor adṛśye mayi ca mahad duḥkhaṁ bhaviṣyati.

Purā mām ūcatuś c’ âiva rātrāv asrāyamāṇakau
bhṛsaṁ suduḥkhitau vṛddhau bahuśaḥ prīti|saṁyutau:
‘Tvayā hīnau na jīvāva muhūrtam api putraka.
yāvad dhariṣyase putra tāvan nau jīvitam dhruvam
Vṛddhayor andhayor drṣṭis. tvayi vaṁsaḥ pratiṣṭhitaḥ,
tvayi piṇḍaś ca kīrtiś ca saṁtānaṁ c’ āvayor iti.›

- 90 Mātā vṛddhā pitā vṛddhas tayor yaṣṭir ahaṁ kila
tau rātrau mām apaśyantau kām avasthām gamiṣyataḥ?
Nidrāyāś c’ ābhyasūyāmi yasyā hetoḥ pitā mama
mātā ca saṁśayaṁ prāptā mat|kṛte ’napakāriṇī.
Ahaṁ ca saṁśayaṁ prāptaḥ kṛcchrām āpadam āsthitaḥ
mātā|pitr̥bhyām hi vinā n’ āhaṁ jīvitum utsahe.
Vyaktam ākulayā buddhyā prajñā|cakṣuḥ pitā mama
ek’|âikam asyaṁ velāyām pṛcchaty āsrama|vāsinam.
N’ ātmānam anuśocāmi yath” āhaṁ pitaraṁ śubhe
bhartāraṁ c’ âpy anugatām mātaraṁ paridurbalām.
95 Mat|kṛtena hi tāv adya saṁtāpaṁ param eṣyataḥ.
jīvantāv anujīvāmi, bhartavyau tau may” êti ha.
Tayoḥ priyaṁ me kartavyam iti jānāmi c’ âpy aham.»

I'm out. Father searches for me together with the hermits. I 85
 have before often been reproved by my overanxious mother
 and father: 'You have come back very late!' But I wonder
 what state they're in today on my account? Not seeing me,
 they will be immensely worried.

Once before, deeply distraught at night, those two elderly
 people, who have always loved me, told me through their
 tears: 'Dear child, abandoned by you, we shan't live—not
 even for a moment! As long as you're alive, son, our life is
 secure. You are the eyes of a couple, old and blind. The line
 of descent rests on you. Our fame, succession and offering
 to the ancestors depend on you.' My old mother, my old 90
 father—I am truly their staff. What state will they get in
 if they don't see me tonight! I blame my sleep—because of
 that, my innocent mother and father are afraid on my ac-
 count. And I am fallen into misfortune, hit by excruciating
 fear, for without my mother and father I am unable to live.
 It is certain that, at this very time, my father—he whose
 sight is insight—is questioning with a churning mind each
 and every hermit. Fair lady, I don't grieve for myself as much
 as I grieve for my father, and for my mother, who has fol-
 lowed her husband, and is most weak. For now they will 95
 suffer great sorrow on my account. If they are living I shall
 live, and must support them. And I only know I must do
 what pleases them."

MĀRKANDEYA uvāca:

evam uktvā sa dharm'ātmā guru|bhakto guru|priyaḥ
Ucchritya bāhū duḥkh'ārtaḥ susvaraṃ praruroda ha.
tato 'bravīt tathā dṛṣṭvā bhartāraṃ śoka|karṣitam
Pramrjy' āsrūṇi netrābhyāṃ Sāvitrī dharma|cārīṇi:
«yadi me 'sti tapas taptam, yadi dattam, hutaṃ yadi,
Śvaśrū|śvaśura|bhartṛṇām mama puṇy" āstu śarvarī.
na smarāmy ukta|pūrvam vai svaireśv apy anṛtām giram.
100 Tena satyena tāv adya dhriyetām śvaśurau mama.»

SATYAVĀN uvāca:

«kāmaye darśanaṃ pitror. yāhi Sāvitrī mā ciram!
Purā mātuḥ pitur v" āpi yadi paśyāmi vipriyam
na jīviṣye var'ārohe satyen' ātmānam ālabhe.
Yadi dharme ca te buddhir, mām cej jīvantam icchasi
mama priyam vā kartavyam, gacchāv' āśramam antikāt.»

MĀRKANDEYA uvāca:

Sāvitrī tata utthāya keśān saṃyamya bhāvinī
patim utthāpayām āsa bāhubhyāṃ pariḡṛhya vai.
Utthāya Satyavāmś c' āpi pramrjy' āṅgāni pāṇinā
sarvā diśaḥ samālokya kaṭhine dṛṣṭim ādadhe.
105 Tam uvāc' ātha Sāvitrī: «śvaḥ phalāni hariṣyasi.
yoga|kṣem'ārtham etaṃ te neṣyāmi paraśuṃ tv aham.»
Kṛtvā kaṭhina|bhāraṃ sā vṛkṣa|śākh"āvalambinam
gṛhītvā paraśuṃ bhartuḥ sakāśe punar āgamat.
Vāme skandhe tu vām'ōrūr bhartur bāhuṃ niveśya ca
dakṣiṇena pariṣvajya jagāma gaja|gāminī.

MARKANDÉYA said:

With these words, that soul of virtue, who worshipped and loved his parents, raised his arms, and, stricken by grief, began to lament aloud. Seeing her husband so haggard with grief, Sávitri, who lived in the law, wiped the tears from her eyes and said: “If I have practiced austerities, if I have given, if I have offered sacrifices, let it be a good night for my parents-in-law and my husband. I don’t remember that I’ve ever spoken an untrue word—even when it didn’t matter. By that truth, may my parents-in-law survive today.”

100

SÁTYAVAT said:

“I need to see my parents. Come, Sávitri, don’t delay. If, fair-hipped woman, I discover anything dreadful has happened to my mother or father, I swear by the truth, I shall not live but kill myself! If you have a mind to the law, if you want me to go on living, or to do what pleases me, let us go to the hermitage.”

MARKANDÉYA said:

Then beautiful Sávitri rose up, gathered her hair together, grasped her husband by his arms and helped him get up. Once he was up, Sátyavat wiped his limbs with his hand, looked all about him, and caught sight of the strap. Then Sávitri said to him: “Tomorrow you’ll fetch the fruit, but for your safety I’ll carry this axe.” Hanging the cumbersome strap on the branch of a tree, and taking up the axe, she rejoined her husband. Placing her husband’s arm on her left shoulder, and encircling his body with her right arm, that woman, so shapely thighed, walked with the measured tread of an elephant.

105

SATYAVĀN uvāca:

«Abhyāsa|gamanād bhīru panthāno veditā mama,
vṛkṣ'āntar'ālokitayā jyotsnayā c' āpi lakṣaye.
Āgatau svaḥ pathā yena phalāny avacitāni ca
yath" āgatam śubhe gaccha panthānam, mā vicāraya!
110 Palāśa|khaṇḍe c' āitasmin panthā vyāvartate dvidhā
tasy' ōttareṇa* yaḥ panthās tena gaccha tvarasva ca.
Svastho 'smi balavān asmi didṛkṣuḥ pitarāv ubhau»
bruvann eva tvarā|yuktaḥ samprāyād āśramam prati.

MĀRKAṆDEYA uvāca:

298.1 Etasminn eva kālē tu Dyumatseno mahā|balaḥ
labdha|cakṣuḥ prasannāyām dṛṣṭyām sarvaṁ dadarśa ha.
Sa sarvān āśramān gatvā Śaiibyayā saha bhāryayā
putra|hetoḥ parām ārtim jagāma Bharata'rṣabha.
Tāv āśramān nadīś c' āiva vanāni ca sarāṁsi ca
tasyām niśi vicinvantau dāmpatī parijagmatuḥ.
Śrutvā śabdaṁ tu yaṁ kaṁ cid unmukhau suta|śaṅkayā
«Sāvitrī|sahito 'bhyeti Satyavān ity» abhāṣatām.

5 Bhinnaiś ca paruṣaiḥ pādaiḥ savranaiḥ śonit'ōkṣitaiḥ
kuśa|kaṇṭaka|viddh'āṅgāv unmattāv iva dhāvataḥ.

Tato 'bhisṛtya tair vipraiḥ sarvair āśrama|vāsibhiḥ
parivārya samāśvāsyā tāv ānītau svam āśramam.
Tatra bhāryā|sahāyaḥ sa vṛto vṛddhais tapo|dhanaiḥ
āśvāsito 'pi citr'ārthaiḥ pūrva|rājñām kath"āśrayaiḥ.
Tatas tau punar āśvastau vṛddhau putra|didṛkṣayā
bālyā|vṛttāni putrasya smarantau bhṛṣa|duḥkhitau.
Punar ukhvā ca karuṇām vācam tau śoka|karśitau:

SÁTYAVAT said:

“From frequent use I know the paths. Even in the shafts of moonlight between the trees, I can mark them, timid girl. The path on which we came, gathering fruit—take that path just as we came, fair lady. Don’t hesitate! Now, at this gap in the foliage, the way divides in two. Take the path to the north, and be quick. I am fit, I am strong, I want to see both my parents.” Saying this, he set off hurriedly toward the hermitage. 110

MARKANDÉYA said:

And it was at this very time the mighty Dyumat-sena regained his sight. With his sight clear he saw everything. Once he had been with Shaibya, his wife, to all the hermitages, he became deeply distressed, Bhárata bull, because of his son. Husband and wife went searching through the night—hermitages, rivers, woods and pools; and whenever they heard a sound they looked up, thinking it might be their son, saying: “Sátyavat is coming with Sávitrī.” The two of them rushed about like the mad, their bodies spiked with thorns and *kusha* grass, their feet rough and split, blood-stained from sores. 298.1 5

Then all those brahmins living in the hermitage approached and surrounded them, comforted them, took them back to their own retreat. There, surrounded by such ancient and great ascetics, the man and his wife were comforted by wonderful tales of former kings. Then, revived again, the old couple, recalling incidents out of their son’s childhood from a desire to see him, were full of worry. Drawn with sorrow, lamenting, they repeated and wept

«hā putra hā sād̥hvi vadhūḥ kv' āsi kv' ās' īty?» arodātām.

SUVARCĀ uvāca:

- 10 «Yath” āsya bhāryā Sāvitṛī tapasā ca damena ca
ācāreṇa ca saṃyuktā tathā jīvati Satyavān.»

GAUTAMA uvāca:

«Vedāḥ s'āṅgā may” ādhītās tapo me saṃcitam mahat,
kaumāra|brahmacaryaṃ ca, guravo 'gnīś ca toṣitāḥ,
Samāhitena cīrṇāni sarvāṇy eva vratāni me,
vāyu|bhakṣ'ōpavāsaś ca kṛto me vidhivat purā.
Anena tapasā vedmi sarvaṃ para|cikīrṣitam.
satyam etan nibodhadhvaṃ: dhriyate Satyavān iti.»

ŚIṢYA uvāca:

«Upādhyāyasya me vaktrād yathā vākyaṃ viniṣṣṭam
n' āiva jātu bhaven mithyā tathā jīvati Satyavān.»

ṚSAYA ūcuḥ:

- 15 «Yath” āsya bhāryā Sāvitṛī sarvair eva sulakṣanaiḥ
avaidhavya|karair yuktā tathā jīvati Satyavān.»

BHĀRADVĀJA uvāca:

«Yath” āsya bhāryā Sāvitṛī tapasā ca damena ca
ācāreṇa ca saṃyuktā tathā jīvati Satyavān.»

DĀLBHYA uvāca:

«Yathā drṣṭiḥ pravṛttā te Sāvitṛyās ca yathā vratam
gat” āhāram akṛtvā ca tathā jīvati Satyavān.»

these words: “O son, O dutiful wife, where are you? Where are you?”

SUVÁRCAS said:

“Since his wife Sávitrī is attached to asceticism, good 10
conduct, and self-control, Sátyavat’s alive.”

GÁUTAMA said:

“I have meditated on the Vedas with their branches, I have built up great austerity. I am as chaste as a virgin youth, I have satisfied my elders and the fire. I have observed all my vows with concentration. By the ancient rule, I’ve practiced the fast that is living on air. Through this austerity I know all the intentions of others. Realize this is the truth: Sátyavat survives.”

The DISCIPLE said:

“Since no speech that springs from my preceptor’s mouth may ever be false, Sátyavat’s alive.”

The SAGES said:

“Since his wife Sávitrī bears all the auspicious signs of 15
freedom from widowhood, Sátyavat’s alive.”

BHARAD·VAJA said:

“Since his wife Sávitrī is attached to good conduct, asceticism and self-control, Sátyavat’s alive.”

DALBHYA said:

“Since your sight has been restored, and since Sávitrī has completed her vow without breaking her fast, Sátyavat’s alive.”

ĀPASTAMBA uvāca:

«Yathā vadanti śāntāyāṃ diśi vai mṛga|pakṣiṇaḥ
pārthivī ca pravṛttis te tathā jīvati Satyavān.»

DHAUMYA uvāca:

«Sarvair guṇair upetas te yathā putro jana|priyaḥ
dīrgh'āyur|lakṣaṇ'ōpetas tathā jīvati Satyavān.»

MĀRKAṆḌEYA uvāca:

20 Evam āśvāsitas tais tu satya|vāgbhis tapasvibhiḥ
tāṃs tān vigaṇayan sarvāṃs tataḥ sthira iv' ābhavat.
Tato muhūrtāt Sāvitṛī bhartrā Satyavatā saha
ājagām' āśramaṃ rātrau prahr̥ṣṭā praviveśa ha.

BRĀHMAṆĀ ūcuḥ:

«Putreṇa saṅgataṃ tvāṃ tu cakṣuṣmantaṃ nirīkṣya ca
sarve vayaṃ va pṛcchāmo vṛddhiṃ vai pṛthivī|pate.
Samāgamena putrasya Sāvitṛyā darśanena ca
cakṣuṣaś c' ātmano lābhāt tribhir diṣṭyā vivardhase.
Sarvair asmābhir uktaṃ yat tathā tan, n' ātra saṃśayaḥ,
bhūyo bhūyaḥ saṃvṛddhis te kṣipram eva bhaviṣyati.»

MĀRKAṆḌEYA uvāca:

25 Tato 'gñiṃ tatra saṃjvālya dvijās te sarva eva ca
upāsāṃ cakṛire Pārtha Dyumatsenaṃ mahī|patim.
Śaibya ca Satyvāṃś c' āiva Sāvitṛī c' āikataḥ sthitāḥ
sarvais tair abhyanujñātā viśokāḥ samupāviśan.
Tato rājñā sah' āsīnāḥ sarve te vana|vāsinaḥ
jāta|kautūhalāḥ Pārtha papracchur nṛpateḥ sutam:

APASTÁMBA said:

“From the way in which birds and animals utter sounds from the auspicious direction, and from your activity as king, Sátyavat’s alive.”

DHAUMYA said:

“Since your son, loved by the people, has every virtue, and shows the signs of a long life, Sátyavat’s alive.”

MARKANDÉYA said:

Comforted in this way by the truth-telling ascetics, and 20
esteeming them all, he seemed calm. Then, not much later, Sávitrī came back to the hermitage at night, with her husband Sátyavat, and entered glad at heart.

The BRAHMINS said:

“Seeing you with your eyesight restored, and reunited with your son, all of us sincerely wish you good fortune, lord of the earth. In the meeting with your son, in the appearance of Sávitrī, in the return of your sight, you are favored with a triple blessing. There can be no doubt—what we all said is so. Again, again: fortune shall swiftly be yours.”

MARKANDÉYA said:

Then, Partha, when they had made the fire there blaze, all 25
those brahmins sat down respectfully with King Dyumat-se-na. Shaibya, Sátyavat and Sávitrī had stood to one side, but, given permission by all, they happily sat down. Then, Partha, their curiosity aroused, all those forest-dwellers sitting with the king questioned the king’s son.

RṢAYA ūcuḥ:

«Prāḡ eva n' āgataṃ kasmāt sabhāryeṇa tvayā vibho?
virātre c' āgataṃ kasmāt? ko 'nubandhas tav' ābhavat?
Saṃtāpitaḥ pitā mātā vayaṃ c' āiva nṛp'ātmaja
kasmād iti na jānīmas, tat sarvaṃ vaktum arhasi.»

SATYAVĀN uvāca:

30 «Pitr' āham abhyanujñātaḥ Sāvitri|sahito gataḥ.
atha me 'bhūc chiro|duḥkhaṃ vane kāṣṭhāni bhindataḥ.
Suptaś c' āhaṃ vedanayā ciram ity upalakṣaye.
tāvat kālaṃ na ca mayā supta|pūrvam kadā cana.
Sarveṣāṃ eva bhavatāṃ saṃtāpo mā bhaved iti
ato virātr'āgamaṇaṃ, n' ānyad ast' īha kāraṇam.»

GAUTAMA uvāca:

«Akasmāc cakṣuṣaḥ prāptir Dyumatsenasya te pituḥ.
n' āsya tvaṃ kāraṇam vetsyi. Sāvitri vaktum arhati.
Śrotum icchāmi Sāvitri, tvaṃ hi vettha par'āvaram.
tvāṃ hi jānāmi Sāvitri Sāvitriṃ iva tejasā.
35 Tvam atra hetuṃ jānīṣe tasmāt satyam nirucyatām.
rahasyaṃ yadi te n' āsti kiṃ cid atra, vadasva naḥ!»

SĀVITRY uvāca:

«Evam etad yathā vettha, saṃkalpo n' ānyathā hi vaḥ,
na hi kiṃ cid rahasyaṃ me śrūyatām tathyam eva yat.
Mṛtyur me patyur ākhyāto Nāradena mah"ātmanā
sa c' ādya divasaḥ prāptas, tato n' āinaṃ jahāmy aham.
Suptaṃ c' āinaṃ Yamaḥ sāksād upāgacchat sa|kiṃkaraḥ.

The SAGES said:

“My lord, why didn’t you return earlier with your wife? Why have you come toward the end of the night? What hindered you? Prince, your mother and father, and we too were pained, but on what account we don’t know. You should tell us everything.”

SÁTYAVAT said:

“With father’s permission, I had gone out, accompanied 30
by Sávitrī. Then, while I was splitting timber in the forest, I got a headache. Because of the pain I slept for a long time—this much I know. I have never slept so long before. I came back so late in the night so that you shouldn’t all be worried—that was my only reason for it.”

GÁUTAMA said:

“Your father Dyumat-sena suddenly regained his sight. Since you don’t know the reason, Sávitrī should speak. Sávitrī, I would like to hear about it, for you know the cause and the effect. And I know, Sávitrī, you are like the goddess Sávitrī in luster. You know the reason for this, so the truth 35
should be told. If there is nothing here you want to keep secret, then tell us!”

SÁVITRĪ said:

“Know it just as it is, for you have no ulterior motive, nor do I have anything secret. Hear the truth about it. Great-souled Nárada had predicted the death of my husband. Today that day arrived, so I didn’t leave his side. Once he was asleep, before my very eyes Yama appeared with his servants. He bound him, and led him away toward the direction

sa enam anayad baddhvā diśaṃ pitṛ|niṣevitām.

Astaṣaṃ tam ahaṃ devaṃ satyena vacasā vibhum
pañca va tena me dattā varāḥ: śṛṇuta tām mama.

- 40 Cakṣuṣī ca sva|rājyaṃ ca dvau varau śvaśurasya me.
labdhaṃ pituḥ putra|śataṃ, putrāṇām c' ātmanaḥ śatam.
Catur|varṣa|śat'āyur me bhartā labdhaś ca Satyavān,
bhartur hi jīvit'|ārthaṃ tu mayā cīrṇaṃ tv idaṃ vratam.
Etat sarvaṃ may" ākhyātaṃ kāraṇaṃ vistareṇa ca
yath" āvṛttaṃ sukh'|ôdarkam idaṃ duḥkhaṃ mahan mama.»

ṚSAYA ūcuḥ:

«Nimajjyamānaṃ vyasanair abhidrutaṃ
kulaṃ nar'|êndrasya tamo|maye hrade
tvayā su|śīla|vrata|puṇyayā kulaṃ
samuddhṛtaṃ sādhi punaḥ kulīnayā.»

MĀRKAṆḌEYA uvāca:

Tathā praśasya hy abhipūjya c' âiva
vara|striyaṃ tām ṛṣayaḥ samāgatāḥ
nar'|êndram āmantrya sa|putram añjasā
śivena jagmur muditāḥ svam ālayam.

MĀRKAṆḌEYA uvāca:

- 299.1 Tasyāṃ rātryāṃ vyatītāyām udite sūrya|maṇḍale
kr̥ta|paurvāhṇikāḥ sarve sameyus te tapo|dhanāḥ.
Tad eva sarvaṃ Sāvitryā mahā|bhāgyaṃ maha"r̥ṣayaḥ
Dyumatsenāya n' ātṛpyan kathayantaḥ punaḥ punaḥ.

where the ancestors live. I praised that omnipresent god
 with truthful speech. He granted me five gifts. Hear me
 relate them. Two gifts for my father-in-law: his eyesight 40
 and his kingdom. For my father I secured a hundred sons,
 and a hundred sons for myself. And I gained my husband
 Sátyavat with a life of four hundred years: for I observed
 this vow for the sake of my husband's life. The entire cause
 of this has been told by me in detail—how this great sorrow
 of mine was transformed to happiness in the end.”

The SEERS said:

“Overwhelmed by evils, the family of this lord
 among men
 Was sinking in a pool of darkness. By you, noble
 lady,
 Whose merit flows from vows and a good
 disposition,
 By you, good woman, the family line was rescued.”

MARKANDÉYA said:

Then, after praising and honoring that excellent
 woman,
 The assembled seers took their leave of the lord
 And his son, and went to their own homes quickly
 And joyfully, in peace.

MARKANDÉYA said:

Once the night had passed and the sun's sphere had risen, 299.1
 all those great ascetics performed their morning rites and
 came together. Great seers, they were not to be satisfied,
 except in recounting time and again to Dyumat-sena the
 entirety of Sāvitrī's great glory. Then, king, all the ministers

Tataḥ prakṛtayaḥ sarvāḥ Śālvebhyo 'bhāgatā nṛpa
 ācakhyur nihitaṃ c' āiva sven' āmātyena taṃ dviṣam.
 Taṃ mantriṇā hataṃ śrūtvā sasahāyaṃ sabāndhavam
 nyavedayan yath" āvṛttaṃ vidrutaṃ ca dviṣad|balam

5 Eka|matyaṃ ca sarvasya janasy' ātha nṛpaṃ prati:

«sa|cakṣur v" āpy a|cakṣur vā sa no rājā bhavatv iti.
 Anena niścayen' ēha vayaṃ prasthāpitā nṛpa.
 prāptān' |īmāni yānāni catur|aṅgaṃ ca te balam.
 Prayāhi rājan! bhadraṃ te! ghuṣṭas te nagare jayaḥ.
 adhyāssva cira|rātrāya pitṛ|paitā|mahaṃ padam.»

Cakṣuṣmantaṃ ca taṃ dṛṣṭvā rājānaṃ vapuṣ" ānvitam
 mūrdhnā nipatitāḥ sarve vismay'|ōtphulla|locanāḥ.
 Tato 'bhivādya tān vṛddhān dvijān āsrama|vāsinaḥ
 taiś c' ābhipūjitaḥ sarvaiḥ prayayau nagaraṃ prati.
 10 Śaibhyā ca saha Sāvitrīyā sv|āstīrṇena suvarcasā
 nara|yuktena yānena prayayau senayā vṛtā.

Tato 'bhiṣiṣicuḥ prītyā Dyumatsenaṃ purohitāḥ
 putraṃ c' āsya mah"|ātmānaṃ yauvarājye 'bhyaṣecayan.
 Tataḥ kālēna mahatā Sāvitrīyāḥ kīrti|vardhanam
 tad vai putra|śataṃ jajñe śūrāṇām anivartinām.
 Bhrātṛṇām sodarāṇām ca tath" āiv' āsy' ābhavac chatam
 Madr'|ādhipasy' Āśvapater Mālavīyām sumahad|balam.
 Evam ātmā pitā mātā śvaśrūḥ śvaśura eva ca
 bhartuḥ kulam ca Sāvitrīyā sarvaṃ kṛcchrāt samuddhṛtam.

15 Tath" āiv' āiṣā hi kalyāṇī Draupadī śīla|sammatā
 tārayiṣyati vaḥ sarvān Sāvitṛ" īva kul'|aṅganā.

from the land of the Shalvas arrived and told him that his enemy had been killed by his own counsellor. They related how the enemy's army scattered and fled on hearing that he, his companions and relatives had been killed by the minister, and how the entire population was single-minded 5 toward the king:

“With or without his sight, he should be our ruler! King, it is because of this decision that we have been sent here. These carriages and your fourfold army have arrived. Set out, king! May fortune be yours! Victory has been proclaimed in your city! For countless nights to come, assume the rank that belonged to your father and grandfather.”

And when they saw that the king had his eyesight, and was in beautiful shape, they all bowed their heads, wide-eyed with amazement. Then he saluted those brahmin elders who lived in the hermitage and, honored by them all, set out for the city. And Shaibya went with Sávitrī in a wonderful well- 10 fitted carriage, drawn by men, surrounded by an army.

Then joyously the priests consecrated Dyumat-sena and anointed his son, whose spirit was great, as heir presumptive. Afterwards, over a lengthy period, Sávitrī gave birth to one hundred heroic and unyielding sons, who augmented her fame. And a hundred very powerful brothers of hers were born by Málavi to Ashva-pati, king of the Madras. In this way Sávitrī delivered herself, her father and mother, her mother-in-law, her father-in-law, and her husband's entire family from a calamity. And just like the nobly born Sávitrī, 15 virtuous Dráupadi here, so celebrated for her character, shall rescue all of you.

VAISAMPĀYANA uvāca:

Evam sa Pāṇḍavas tena anunīto mah”|ātmanā
viśoko vijvaro rājan Kāmyake nyavasat tadā.
Yaś c’ êdaṃ śṛṇuyād bhaktyā Sāvitry|ākhyānam uttamam
sa sukhī sarva|siddh’|ârtho na duḥkhaṃ prāpnuyān naraḥ.

VAISHAM·PÁYANA said:

So, my king, the Pándava was calmed by that great-spirited man, and went on living in the Kámyaka,* without sorrow or grief. And whoever listens with devotion to the wonderful story of Sávitrī, that man will be happy and successful in everything, and never know sorrow.

3.300–310

THE ROBBING OF THE EARRINGS

JANAMEJAYA uvāca:

300.1

YAT TAT TADĀ MAHAD|BRAHMAN Lomaśo vākyaṃ abravīt
Indrasya vacanād eva Pāṇḍu|putraṃ Yudhiṣṭhiram:
«Yac c' āpi te bhayaṃ tīvraṃ na ca kīrtayase kva cit
tat c' āpy apahariṣyāmi Dhanamjaya ito gate»—
Kiṃ nu taj japatām śreṣṭha Karṇaṃ prati mahad|bhayaṃ
āsīn? na ca sa dharm'|ātmā kathayām āsa kasya cit?

VAISAMPĀYANA uvāca:

Ahaṃ te rāja|śārdūla kathayāmi kathām imām
pṛcchato Bharata|śreṣṭha, śuśrūṣasva giraṃ mama.
5 Dvādaśe samatikrānte varṣe prāpte trayodaśe
Pāṇḍunām hita|kṛc Chakraḥ Karṇaṃ bhikṣitum udyataḥ.
Abhiprāyaṃ atho jñātvā mah'|Ēndrasya vibhā|vasuḥ
kuṇḍal'|ārthe mahā|rāja Sūryaḥ Karṇam upāgataḥ Mah'|
ārhe śayane vīraṃ spardhy'|āstarāṇa|saṃvrte
śayānam ativiśvastaṃ brahmaṇyaṃ satya|vādinam.
Swapn'|ānte niśi rāj'|ēndra darśayām āsa raśmivān
krpayā paray' āviṣṭaḥ putra|snehāc ca Bhārata.
Brāhmaṇo veda|vid bhūtvā Sūryo yoga'|rddhi|rūpavān*
hit'|ārtham abravīt Karṇaṃ sāntva|pūrvam idaṃ vacaḥ:
10 «Karṇa! mad|vacanaṃ tāta śṛṇu satya|bhṛtām vara
bruvato 'dya mahā|bāho sauhṛdāt paramaṃ hitam.
Upāyāsyati Śakras tvām Pāṇḍavānām hit'|ēpsayā
brāhmaṇa|cchadmanā Karṇa kuṇḍal'|ôpajihīṣayā.
Viditaṃ tena śīlaṃ te sarvasya jagatas tathā
yathā tvam bhikṣitaḥ sadbhir dadāsy eva na yācase.
Tvam hi tāta dadāsy eva brāhmaṇebhyaḥ prayācitaḥ

JANAM·EJAYA said:

SO, GREAT BRAHMIN, when, at Indra's request, Lómasha 300.1
said to Pandu's son, Yudhi·shthira: "Once Dhanam·ja-
ya has gone, I shall remove that bitter fear you keep to
yourself"—what exactly was that great fear concerning Ka-
rna, best of brahmins? And was there none to whom that
spirit of the Law could tell it?

VAISHAM·PÁYANA said:

Since you ask about it, tigerish king, I shall tell that story.
Listen, best of Bháratas, to what I have to say. Twelve years 5
had passed, and the thirteenth begun, when Shakra, want-
ing the best for the Pandus, was prepared to beg from Karna.
Then, realizing what great Indra intended in the matter of
the earrings, radiant sun-god Surya came to Karna, mighty
king. The hero—confident, brahminic, true-spoken—was
lying on a splendid couch covered with a priceless throw. O
chief among kings, O Bhárata, at night in a dream the Sun
showed himself, filled with great compassion, for love of his
son. Through his yogic power, Surya became a Veda-versed
brahmin, and coaxingly uttered this speech to Karna, for
his own good.

"Karna! Son! Greatest of truth-tellers, listen to my words. 10
I speak now, Strong Arm, from love, and in your best in-
terest. Wanting to benefit the Pándavas, Shakra will come
to you, Karna, disguised as a brahmin, hoping to steal your
earrings. Like the whole world he knows your practice: that
when begged by the good, you simply give, you do not so-
licit. For they say that you, my son, when requested, give
to brahmins, refusing neither goods nor anything else from

vittam yac c' ānyad apy āhur na pratyākhyāsi kasya cit.
Tvām tu c' āivam|vidham jñātvā svayam va Pāka|śāsanah
āgantā kuṇḍal'ārthāya kavacam c' āiva bhikṣitum.

- 15 Tasmai prayācamānāya na deye kuṇḍale tvayā.
anuneyaḥ param śaktyā śreya etadd hi te param.
Kuṇḍal'ārthe bruvamṣ tāta kāraṇair bahubhis tvayā
anyair bahu|vidhair vittaiḥ sannivāryaḥ punaḥ punaḥ
Ratnaiḥ strībhis tathā gobhir dhanair bahuvidhair api
nidarśanaiś ca bahubhiḥ kuṇḍal'ēpsuḥ Puram|daraḥ.

Yadi dāsyasi Karṇa tvam sahaje kuṇḍale śubhe
āyusaḥ prakṣayam gatvā mṛtyor vaśam upaiśyasi.
Kavacena samāyuktaḥ kuṇḍalābhyām ca mānada
avadhyas tvam raṇe 'rīṇām iti viddhi vaco mama.

- 20 Amṛtād utthitam hy etad ubhayam ratna|sambhavam,
tasmād rakṣyam tvayā Karṇa jīvitam cet priyam tava.»

KARṆA uvāca:

«Ko mām evam bhavān prāha darśayan sauhṛdam param?
kāmayā bhagavan brūhi, ko bhavān dvija|veṣa|dhṛk?»

BRĀHMAṆA uvāca:

«Aham tāta sahasr'āṃśuḥ sauhṛdāt tvām nidarśaye.
kuruṣv' āitad vaco me tvam, etac chreyaḥ param hi te.»

KARṆA uvāca:

«Śreya eva mam' ātyantam yasya me go|patih prabhuḥ
pravakt' ādya hit'ānveṣī śṛṇu c' ēdam vaco mama.

any of them. So, knowing you to be like that, the conqueror of Paka will come himself to beg your armor and earrings. When he begs the earrings of you, you shouldn't give them. 15
 Conciliate him as best you can—that's your safest course. When, my son, he speaks of the earrings, you should repeatedly fend off, with all types of reasons and many other sorts of wealth—such as gems, women, cattle, all kinds of riches—and with many examples—that ring-obsessed Sacker of Cities.

If, Karna, you give up the beautiful earrings you were born with, your life will be cut off and you will fall into the power of death. Honor-giver, when you have the armor and the earrings, enemies cannot kill you in battle. Remember my words. For both these, bejewelled, have come from the 20
 elixir of immortality, so guard them, Karna, if you value your life."

KARNA said:

"Tell me, sir, who are you to show me such extraordinary friendship? Be kind enough, lord, to tell me who you are—you who look like a brahmin."

The BRAHMIN said:

"I am the thousand-rayed Sun, my son, and I instruct you because I love you. Do as I say. It's in your very best interest."

KARNA said:

"It's certainly the best thing that could have happened to me, that the powerful lord of rays should speak to me today, seeking my benefit. Now hear my reply.

Prasādaye tvāṃ varadaṃ praṇayāc ca bravīmy aham
na nivāryo vratād asmād ahaṃ yady asmi te priyaḥ.

- 25 Vrataṃ vai mama loko 'yaṃ
vetti kṛtsnaṃ vibhāvaso
yathā 'haṃ dvija|mukhyebhyo
dadyāṃ prāṇān api dhruvam.

Yady āgacchati māṃ Śakro brāhmaṇa|cchadmanā vṛtaḥ
hit'|ārthaṃ Pāṇḍu|putrāṇāṃ khe|car'|ōttama bhikṣitum
Dāsyāmi vibudha|śreṣṭha kuṇḍale varma c' ōttamam
na me kīrtiḥ pranaśyeta triṣu lokeṣu viśrutā.
Mad|vidhasya yaśasyaṃ hi na yuktaṃ prāṇa|rakṣaṇam,
yuktaṃ hi yaśasā yuktaṃ maraṇaṃ loka|sammataṃ.

- So 'ham Indrāya dāsyāmi kuṇḍale saha varmaṇā.
yadi māṃ Vala|Vṛtra|ghno bhikṣ'|ārthaṃ upayāsyati
30 Hit'|ārthe Pāṇḍu|putrāṇāṃ kuṇḍale me prayācitum
tan me kīrti|karaṃ loka tasy' ākīrtir bhaviṣyati.
Vṛṇomi kīrtiṃ loka hi jīviten' āpi bhānuman.
kīrtimān āsnute svarge hīna|kīrtis tu naśyati.
Kīrtir hi puruṣaṃ loka sañjīvayati mātṛvat
akīrtir jīvitaṃ hanti jīvato 'pi śarīraṇaḥ.
Ayaṃ purāṇaḥ śloko hi svayaṃ gīto vibhāvaso
dhātṛa lok'|ēśvara yathā kīrtir āyur narasya ha:
'Puruṣasya pare loka kīrtir eva parāyaṇam
iha loka viśuddhā ca kīrtir āyur|vivardhanī.'

- 35 So 'haṃ śarīra|je dattvā kīrtiṃ prāpsyāmi śāśvatīm
dattvā ca vidhivad dānaṃ brāhmaṇebhyo yathā|vidhi.
Hutvā śarīraṃ saṅgrāme kṛtvā karma suduṣkaram
vijitya ca parān ājau yaśaḥ prāpsyāmi kevalam.
Bhītānāṃ abhayaṃ dattvā saṅgrāme jīvit'|ārthināṃ
vṛddhān bālān dvijātīṃś ca mokṣayitvā mahābhayāt

I propitiate you, giver of gifts, and out of love I say, if I
 am dear to you, don't deflect me from this vow. O Lord of 25
 boundless light, this world knows my whole vow: I would
 certainly give my life itself to the first of the twice-born.
 If, O greatest of those who walk the sky, Shakra comes to
 me disguised as a brahmin to beg on behalf of the sons of
 Pandu, I shall, greatest of gods, give him my earrings and
 my excellent mail, so that my fame, which is spread across
 the three worlds, may not disappear. Fame, for such a man
 as me, doesn't come with saving one's life; rather, a proper
 death is rewarded by the world with proper fame.

So I shall give the earrings and armor to Indra. For if the
 killer of Vala and Vritra approaches me, begging, soliciting 30
 my earrings for the welfare of Pandu's sons, that shall make
 me famous throughout the world and redound to his in-
 famy. Sun, I choose fame in the world, even at the cost of
 my life. One is famous and goes to heaven, but without
 fame one is lost. For fame, like a mother, gives life to a man
 in the world; but infamy kills the life, even of the embodied
 and living. Sun, Lord of the world, the Creator himself has
 sung this ancient verse—how fame is the life of a man: 'In
 the next world, fame alone is for man the final aim; in this
 world, untainted fame enlarges life.'

So, by giving away what was born with my body, and 35
 giving gifts properly to brahmins, just as prescribed, I shall
 acquire undying fame. By offering my body in war, by doing
 the difficult deed, by conquering my enemies in combat, I
 shall acquire nothing but fame. By securing the safety of the
 fearful who cling to their lives in battle; by liberating youths,
 old men and brahmins from great danger, I shall attain the

Prāpsyāmi paramaṃ loke yaśaḥ svargyam anuttamam.
jīvitena' āpi me rakṣyā kīrtis tad viddhi* me vratam.
So 'haṃ dattvā Maghavate bhikṣāṃ etāṃ anuttamāṃ
brāhmaṇa|cchadmane deva loke gantā parāṃ gatim.»

SŪRYA uvāca:

- 301.1 «M' āhitaṃ Karṇa kārṣis tvam ātmanaḥ suhr̥dāṃ tathā
putrāṇāṃ atha bhāryāṇāṃ atho mātur atho pituḥ.
Śarīrasy' āvirodhena prāṇināṃ prāṇa|bhṛd|vara
iṣyate yaśasaḥ prāptiḥ kīrtiś ca tri|dive sthirā.
Yas tvam prāṇa|virodhena kīrtim icchasi śāśvatīm
sā te prāṇāṃ samādāya gamiṣyati, na saṃśayaḥ.
Jīvatāṃ kurute kāryaṃ pitā mātā sutās tathā
ye c' ānye bāndhavāḥ ke cil loke 'smin puruṣa|r̥ṣabha
5 Rājānaś ca nara|vyāghra pauruṣeṇa; nibodha tat.
kīrtiś ca jīvataḥ sādhvī puruṣasya mahā|dyute.
Mṛtasya kīrtiḥ kiṃ kāryaṃ bhasmī|bhūtasya dehinaḥ?
mṛtaḥ kīrtim na jānīte jīvan kīrtim samaśnute.
Mṛtasya kīrtir martyasya yathā mālā gat'āyusaḥ.
ahaṃ tu tvāṃ bravīmy etad bhakto 's' īti hit'ēpsayā.
Bhaktimanto hi me rakṣyā ity eten' āpi hetunā
bhakto 'yaṃ parayā bhaktyā mām ity eva mahā|bhuja.
Mam' āpi bhaktir utpannā. sa tvam kuru vaco mama
asti c' ātra paraṃ kiṃ cid adhyātmaṃ deva|nirmitam.
ataś ca tvāṃ bravīmy etat; kriyatām aviśaṅkayā.
10 Deva|guhyaṃ tvayā jñātuṃ na śakyaṃ puruṣa|r̥ṣabha
tasmān n' ākhyāmi te guhyaṃ, kāle vetsyati tad bhavān.

greatest fame in the world, and highest heaven. Even at the cost of my life, my fame shall be shielded. Know that's my vow. And once I have given Indra Mághavat, disguised as a brahmin, this peerless gift, I shall attain, O god, the highest state in the world."

The SUN said:

"Karna, don't damage yourself, your friends, sons, wives, 301.1
mother and father. O best of those that breathe, the living
want glory, and enduring fame in heaven, but not at the
risk of their bodies. You, who desire eternal fame at the cost
of your life, will lose your life pursuing it, beyond all doubt.
A father, a mother, sons and any relatives, of whatever kind,
do the work of the living in this world, bull of a man—and 5
kings too, through manly valor, tigerish man. Learn from
that, shining one: only the fame of the living man holds
good. What's the good of fame for a mortal, whose body is
ash? A dead man knows nothing of fame—fame is for the
living. Fame for a dead man is like a wreath on a corpse.
I'm telling you this because you are my devotee and I want
to protect you.

I should protect those devoted to me, for this reason too:
I think, Great Arm, that this man is devoted to me with a
supreme devotion. So, if you are truly devoted to me, do
as I say. There is here something profound in your inner
self that has been made by a god. And so I tell you this: act
without hesitating. Bull of a man, because you haven't the 10
power to know a god's secret, I shall not tell you that secret,
but in time you will come to know it.

Punar uktaṃ ca vakṣyāmi tvam Rādheya; nibodha tat.
m” āsmai te kuṇḍale dadyā bhikṣite vajra|pāṇinā.
Śobhase kuṇḍalābhyāṃ ca rucirābhyāṃ mahā|dyute
Viśākhayor madhya|gataḥ śaś” īva vimale divi.
Kīrtiś ca jīvataḥ sādhvī puruṣasy’ ēti viddhi tat.
pratyākhyeyas tvayā tāta kuṇḍal’|ārthe sur’|ēśvaraḥ.
Śakyā bahu|vidhair vākyaiḥ kuṇḍal’|ēpsā tvay” ān|agha
vihantum deva|rājasya hetu|yuktaiḥ punaḥ punaḥ.
15 Hetumad|upapann’|ārthair mādihurya|kṛta|bhūṣaṇaiḥ
Puraṃ|darasya Karṇa tvam buddhim etām apānuda.
Tvam hi nityaṃ nara|vyāghra spardhase savya|sācinā
savya|sācī tvayā c’ ēha yudhi sūraḥ sameṣyati.
Na tu tvām Arjunaḥ śaktaḥ kuṇḍalābhyāṃ samanvitam
vijetum yudhi yady asya svayam Indraḥ śiro bhavet.
Tasmān na deye Śakrāya tvay” āite kuṇḍale śubhe
saṅgrāme yadi nirjetum Karṇa kāmayasa’ rjunaṃ.»

KARṆA uvāca:

302.1 «Bhagavantam ahaṃ bhakto yathā māṃ vettha go|pate
tathā parama|tigm’|āṃśo n’ āsty adeyam kathaṃ cana.
Na me dārā na me putrā na c’ ātmā suhrdo na ca
tath” ēṣṭā vai sadā bhaktyā yathā tvam go|pate mama.
Iṣṭānāṃ ca mah”|ātmāno bhaktānāṃ ca, na saṃśayaḥ,
kurvanti bhaktim iṣṭāṃ ca jānīṣe tvam ca bhāskara.

«Iṣṭo bhaktaś ca me Karṇo na c’ ānyad daivatam divi
jānīta iti» vai kṛtvā bhagavān āha madd|hitam.

5 Bhūyaś ca śirasā yāce prasādyā ca punaḥ punaḥ
iti bravīmi tigm’|āṃśo tvam tu me kṣantum arhasi:

I'll repeat what I've said to you, Karna Radhēya—pay it heed: don't give your earrings to the thunderbolt-wielder when he comes begging. Great glorious man, with your lustrous earrings you shine like the moon in a clear sky between the two stars of Vishákha. Realize that fame is good only for the man alive. So, my son, refuse the lord of the gods when he comes for the earrings. Blameless one, time after time, with many arguments based on logic, you can ward off the king of the gods' desire for the earrings. Karna, repudiate this design of the sacker of cities with graceful figures of speech whose purport is upheld by argument. For, tigerish man, you always vie with the left-handed archer,* and here the hero, the left-handed archer, will meet you in battle. But even were Indra himself at the head of his army, Árvjuna cannot defeat you in battle while the earrings are yours. So, Karna, if you want to subdue Árvjuna in battle, you shouldn't give Shakra those beautiful earrings.” 15

KARNA said:

“Lord of the rays, god of the supremely fiery rays, just as you know I am your devotee, so you know there is nothing at all that cannot be given. Neither my wives, nor my sons, nor myself, nor my friends are as honored with my incessant devotion as you, lord of rays. You know, bright Sun, that the great-souled invariably return the devotion and honor of their dear worshippers. 302.1

Thinking, ‘Karna is my chosen devotee and acknowledges no other god in heaven,’ your lordship has offered me good advice. Once more, and again, I entreat you, and again, with bowed head, Lord of the fiery rays, but I say the 5

Bibhemi na tathā mṛtyor yathā bibhye 'nṛtād aham.
 viśeṣeṇa dvi|jātīnām sarveṣām sarvadā satām
 Pradāne jīvitasy' āpi na me 'tr' āsti vicāraṇā.
 yac ca mām āttha deva tvam Pāṇḍavam Phālgunam prati
 Vyetu saṃtāpajam duḥkham tava bhāskara mānasam
 Arjunam prati mām c' āiva; vijesyāmi raṇe 'rjunam.
 Tav' āpi viditam deva mam' āsty astra|balaṃ mahat
 Jāmadagnyād upāttaṃ yat tathā Droṇān mah"ātmanah.

- 10 Idam tvam anujānihi sura|śreṣṭha vrataṃ mama:
 bhikṣate vajriṇe dadyām api jīvitam ātmanah.»

SŪRYA uvāca:

«Yadi tāta dadāsy ete vajriṇe kuṇḍale śubhe
 tvam apy enam atho brūyā vijay'ārtham mahā|balaṃ:
 «Niyamena pradadyām te kuṇḍale vai śata|krato
 avadhyo hy asi bhūtānām kuṇḍalābhyām samanvitaḥ.»
 Arjunena vināśam hi tava dānava|sūdanah
 prārthayāno raṇe vatsa kuṇḍale te jihīṛṣati.
 Sa tvam apy enam ārādhya sūnṛtābhiḥ punaḥ punaḥ
 abhyarthayethā dev'|ēśam amogh'ārtham puram|daram:
 15 «Amoghām dehi me śaktim amitra|vinibarhiṇīm.
 dāsyāmi te sahasr'|ākṣa kuṇḍale varma c' ōttamam.»
 Ity eva niyamena tvam dadyāḥ śakrāya kuṇḍale,
 tayā tvam Karṇa saṃgrāme haniṣyasi raṇe ripūn.
 N' āhatvā hi mahā|bāho śatrūn eti karaṃ punaḥ
 sā śaktir deva|rājasya śataśo 'tha sahasraśah.»

same thing—you must forgive me—I fear death nowhere near as much as I fear the lie. To all good people at any time, and especially to brahmins, I have no hesitation in giving even my life. And what you have said to me, god, concerning Phálguna Pándava—dispel, light-maker, your burning inner sorrow concerning Árvjuna and myself: I shall overcome Árvjuna in battle. You know, god, that I have a great power of weapons obtained from Jamad-agnya and great-souled Drona. Allow this vow of mine, best of gods: 10 that I may even give my own life to the thunderbolt-wielder, if he comes begging.”

The SUN said:

“My son, if you give these bright earrings to the thunderbolt-wielder, in order to secure victory, you, whose strength is so great, should tell him: “God of a hundred sacrifices, I give you the earrings on condition, for no creatures can kill you while you are wearing the earrings.” So the killer of the Dánavas, wanting Árvjuna to destroy you in battle, wishes to appropriate your earrings, dear son. You should repeatedly propitiate him with pleasant and truthful words, you should beseech the lord of the gods, the destroyer of citadels, whose purpose is unerring: “Give me an infallible 15 spear that will crush my enemies, and I will give you, god of a thousand eyes, my earrings and incomparable armor.” This is the condition on which you should give Shakra the earrings; with that spear, Karna, you will kill your enemies in battle. For the lord of the gods’ spear does not return to one’s hand, Great Arm, before it has killed enemies in their hundreds and thousands.”

VAISAMPĀYANA uvāca:

Evam uktvā sahasr' | āṁśuḥ sahas" āntaradhīyata.
tataḥ Sūryāya japy' | ānte Karṇaḥ svapnam nyavedayat,
Yathā dr̥ṣṭam yathā tattvam yath" ōktam ubhayor niśi
tat sarvam ānupūrvyeṇa śaśams' āsmai Vṛṣas tadā.

- 20 Tac chrutvā bhagavān devo bhānuḥ Svarbhānu|sūdanaḥ
uvāca taṁ «tath" ēty» eva Karṇam Sūryaḥ smayann iva.
Tatas «tattvam» iti jñātvā Rādheyaḥ para|vīra|hā
śaktim ev' ābhikāṅkṣan vai Vāsavam pratyapālayat.

JANAMEJAYA uvāca:

- 303.1 Kiṁ tad guhyaṁ na c' ākhyātaṁ
Karṇāy' ēh' ōṣṇa|raśminā,
kīdr̥ṣe kuṇḍale te ca
kavacaṁ c' āiva kīdr̥śam?
Kutaś ca kavacaṁ tasya kuṇḍale c' āiva sattama?
etat icchāmy ahaṁ śrotuṁ; tan me brūhi tapo|dhana.

VAISAMPĀYANA uvāca:

- Ayaṁ rājan bravīmy etat tasya guhyaṁ vibhā|vasoḥ:
yādr̥ṣe kuṇḍale te ca kavacaṁ c' āiva yādr̥śam.
Kuntibhojaṁ purā rājan brāhmaṇaḥ paryupasthitaḥ
tigma|tejā mahā prāṁśuḥ śmaśru|daṇḍa|jaṭā|dharaḥ
5 Darśanīyo 'navady' | āṅgas tejasā prajvalann iva
madhu|piṅgo madhura|vāk tapaḥ|svādhyāya|bhūṣaṇaḥ.
Sa rājānaṁ Kuntibhojam abravīt sumahā|tapāḥ:
«bhikṣām icchāmi vai bhoktuṁ tava gehe vimatsara.
Na me vyalīkaṁ kartavyaṁ tvayā vā tava c' ānugaiḥ.
evaṁ vatsyāmi te gehe yadi te rocate 'nagha.

VAISHAM·PÁYANA said:

Having spoken thus, the thousand-rayed one suddenly disappeared. Then, after he had finished reciting his prayers, Karna told the Sun his dream. Karna Vrisha recited to him everything that had happened between the two of them in sequence: just as it had been seen, happened, and said. Having heard that, the revered lord Sun, Surya, Svar-bha-
nu's killer, said to Karna, with something like a smile, "So
it is." So, knowing it to be the truth, Radhéya, the killer of
hostile heroes, wanting only that spear, waited for Vāsava. 20

JANAM·EJAYA said:

And what was that secret the fierce-beamed Sun didn't
tell Karna? What kind were the earrings? What kind the
armor? And whence came his earrings and armor, foremost
among men? This is what I want to hear—tell me about it,
you who are rich in asceticism. 303.1

VAISHAM·PÁYANA said:

King, I shall tell you this—this secret of his, the bright
lord's—and what kind the earrings were, and what kind the
armor. In the past there appeared to Kunti-bhoja a brahmin,
sharply lustrous, large, tall, with matted locks, and bearded,
carrying a staff. He was good to look at, perfectly propor-
tioned, and seemed to blaze with luster; honey-yellow, a
sweet speaker, bejewelled with asceticism and Vedic study. 5

That prodigious ascetic said to King Kunti-bhoja: "I wish
for alms—to eat in your house, unselfish man. Neither you
nor your followers should do me wrong in that way, blame-
less one. I shall live in your house, if you are agreeable. I
must come and go as I please, king, and whether I'm in

Yathā|kāmaṃ ca gaccheyam āgaccheyam tath” āiva ca śāy”|āsane ca me rājan n’ āparādhyeta kaś cana.»

Tam abravīt Kuntibhojaḥ prīti|yuktam idaṃ vacaḥ:

«evam astu paraṃ c’ ēti» punaś c’ āinam ath’ ābravīt:

10 «Mama kanyā mahā|prājña Pṛthā nāma yaśasvinī

śīla|vṛtt’|ānvitā sādhvī niyatā na c’ āiva bhāvinī.

Upasthāsyati sā tvāṃ vai pūjay’ ānavamanya ca

tasyāś ca śīla|vṛttena tuṣṭiṃ samupayāsyasi.»

Evam uktvā tu taṃ vipram abhipūjya yathā|vidhi uvāca kanyām abhyetya Pṛthām pṛthula|locanām.

«Ayaṃ vatse mahā|bhāgo brāhmaṇo vastum icchati mama gehe mayā c’ āsya «tath” ēty» evaṃ pratiśrutam.

Tvayi vatse parāśvasya brāhmaṇasy’|ābhirādhanam tan me vākyam na mithyā tvam kartum arhasi karhi cit.

15 Ayaṃ tapasvī bhagavān svādhyāya|niyato dvijaḥ

yad yad brūyān mahā|tejās tat tad deyam amatsarāt.

Brāhmaṇo hi paraṃ tejo, brāhmaṇo hi paraṃ tapaḥ,

brāhmaṇānām namaskāraiḥ sūryo divi virājate.

Amānayan hi māt’|ārhān Vātāpīś ca mah”|āsurāḥ

nihato Brahma|daṇḍena Tālajaṅghas tath” āiva ca.

So ’yaṃ vatse mahā|bhāra āhitas tvayi sāmpratam

tvam sadā niyatā kuryā brāhmaṇasy’ ābhirādhanam.

Jānāmi praṇidhānaṃ te bālyāt prabhṛti nandini

brāhmaṇeṣv iha sarveṣu guru|bandhuṣu c’ āiva ha.

20 Tathā preṣyeṣu sarveṣu mitra|saṃbandhi|mātrṣu

mayi caiva yathāvat tvam sarvam āvṛtya vartase.

Na hy atuṣṭo jano ’st’ iha pure c’ āntaḥpure ca te

samyag|vṛtty” ānavady’|āṅgi tava bhṛtya|janeṣv api.

bed or seated, no one must offend me.” Kunti-bhoja addressed this friendly speech to him: “Let that and more be so!” And again he said to him: “O you of great wisdom, I 10
have a beautiful daughter called Pritha; she is noble, chaste and temperate, of good conduct and character. She shall wait on you, honoring you without disrespect, and you will come to be satisfied with her conduct and character.”

Having said this to the brahmin, and having suitably honored him, he addressed Pritha, his wide-eyed daughter, who had now come in:

“Darling, this eminent brahmin wishes to live in my house, and I have promised that it can be so. Having expressed my confidence that you, my dear, can propitiate a brahmin, don’t at any time make my words ring falsely. This 15
revered brahmin is an ascetic and wedded to Vedic study. A man of great luster, whatever he may ask for, you should, disinterestedly, give it to him. For a brahmin is the supreme energy, the supreme austerity. It is because of brahmins’ greetings that the sun shines in the sky. The great *ásura* Vātápi, failing to honor those deserving of honor, was killed by Brahma’s staff, as was Tala-jangha. This is a great weight that has been fitly placed on you, my dear, that you should be ever intent on propitiating the brahmin.

Daughter, I know that ever since your childhood you have been most attentive here to brahmins, and to all your elders and relatives. Likewise, attentive to everything, you 20
have conducted yourself properly toward all the servants, to friends, relations and mothers, and to me. And because, faultless beauty, you discharge your duties so well—even toward the serving people—there is not a person here, in

Samdeṣṭavyāṃ tu manye tvāṃ dvijātiṃ kopanaṃ prati
 Pṛthe bāl” êti kṛtvā vai sutā c’ âsi mam’ eti ca.
 Vṛṣṇināṃ tvaṃ kule jātā Śūrasya dayitā sutā
 dattā prītimatā mahyaṃ pitrā bālā purā svayam.

Vasudevasya bhaginī sutānāṃ pravarā mama
 agryam agre pratijñāya ten’ âsi duhitā mama.

- 25 Tādṛṣe hi kule jātā kule c’ âiva vivardhitā
 sukhāt sukham anuprāptā hradādd hradam iv’ āgatā.
 Dauṣkuleyā viśeṣeṇa kathāṃ cit pragrahaṃ gatāḥ
 bāla|bhāvād vikurvanti prāyaśaḥ pramadāḥ śubhe.
 Pṛthe rāja|kule janma rūpaṃ c’ âpi tav’ âdbhutam
 tena ten’ âsi saṃpannā* samupetā ca bhāvinī.
 Sā tvaṃ darpaṃ parityajya dambhaṃ mānaṃ ca bhāvinī
 ārādhyā varadaṃ vipraṃ śreyasā yokṣyase Pṛthe.
 Evaṃ prāpsyasi kalyāṇi kalyāṇam anaghe dhruvam,
 kopite tu dvija|śreṣṭhe kṛtsnaṃ dahyeta me kulam.»

KUNTY uvāca:

- 304.1 «Brāhmaṇaṃ yantritā rājann upasthāsyāmi pūjayā
 yathā|pratijñāṃ rāj’|êndra, na ca mithyā bravīmy aham.
 Eṣa c’ âiva sva|bhāvo me pūjayeyaṃ dvijān iti
 tava c’ âiva priyaṃ kāryaṃ śreyaś ca paraṃ mama.
 Yady ev’|âiṣyati sāy’ âhne yadi prātar atho niśi
 yady ardha|rātre bhagavān na me kopāṃ kariṣyati.

the city, or in the palace, dissatisfied with you. So I think you should be briefed to deal with an angry brahmin. Pritha, as an infant, you were adopted by me as a daughter; you were born into the family of the Vrishnis, the beloved daughter of Shura. Shortly after, your father himself, out of affection for me, gave me you, an infant girl.

Since he promised me the first of his children, you are my daughter—the sister of Vasu-deva, and the first of my daughters. Born to such a family, and reared in such another, you have attained happiness in the wake of happiness, as though you had come from a lake to a lake. Lowborn women, in particular, although somehow kept on a tight rein throughout out of foolishness, generally alter for the worse, radiant girl. But Pritha, your birth into a royal family and your beauty are extraordinary. Furnished with both these, beautiful woman, you have turned out well. Beautiful woman, Pritha, renounce arrogance, hypocrisy and pride. Conciliate the brahmin gift-giver, and you shall yoke yourself to fortune. In that way, blameless and virtuous girl, you will certainly be fortunate, but if that best of brahmins is angered my whole family will burn.” 25

KUNTÍ said:

“Restrained, I shall attend on the brahmin with reverence, king, according to your promise, and I shall utter no falsehood, Indra among kings. For it is my nature to honor the twice-born, and the greatest good for me is to do what pleases you. If the blessed lord comes in the evening, in the morning, or at night—even in the middle of the night—he will not anger me. Indra among kings, this is my profit: that 304.I

Lābho mam' āiṣa rāj' |ēndra yad vai pūjayatī dvi|jān
ādeśe tava tiṣṭhantī hitaṃ kuryām nar' |ōttama.

5 Visrabdho bhava rāj' |ēndra; na vyalikaṃ dvi|j' |ōttamaḥ
vasan prāpsyati te gehe, satyam etad bravīmi te.

Yat priyaṃ ca dvi|jasy' āsya hitaṃ c' āiva tav' ānagha
yatiṣyāmi tathā rājan; vyetu te mānaso jvaraḥ.

Brāhmaṇā hi mahā|bhāgāḥ pūjitāḥ pṛthivī|pate
tāraṇāya samarthāḥ syur viparīte vadhāya ca.

S" āham etad vijānantī toṣayiṣye dvi|j' |ōttamam;

na mat|kṛte vyathāṃ rājan prāpsyasi dvi|j|sattamāt.

Aparādhe 'pi rāj' |ēndra rāj'nām asreyase dvi|jāḥ
bhavanti Cyavano yadvat Sukanyāyāḥ kṛte purā.

10 Niyamena pareṇ' āham upasthāsyē dvi|j' |ōttamam
yathā tvayā nar' |ēndr' ēdaṃ bhāṣitaṃ brāhmaṇaṃ prati.»

Evam bruvantīm bhṛśaṃ pariṣvajya samarthya ca
iti c' ēti ca kartavyaṃ rājā sarvam ath' ādiśat:

RĀJ" ōvāca

«Evam etat tvayā bhadre

kartavyam aṁśaṅkayā

madd|hit' |ārthaṃ tath" ātm' |ārthaṃ

kul' |ārthaṃ c' āpy anindite.»

Evam uktvā tu tāṃ kanyāṃ Kuntibhojo mahā|yaśāḥ
Pṛthāṃ paridadau tasmai dvi|jāya dvi|j|vatsalāḥ:

«Iyaṃ Brahman mama sutā bālā sukha|vivardhitā
aparādhyeta yat* kiṃ cin na kāryaṃ hṛdi tat tvayā.

15 Dvi|jātayo mahā|bhāgā vṛddha|bāla|tapasviṣu
bhavanti akrodhanāḥ prāyo viruddheṣv api nityadā.

by adhering to your command and honoring the twice-born
 I may do what is beneficial, foremost of men. Be confident, 5
 Indra among kings, while he's living in your house, the fore-
 most of brahmins shall suffer no offense. This is the truth
 I'm telling you. And what is pleasing for him, the brahmin,
 and what is beneficial for you, blameless man, that shall
 I strive to do. Therefore, king, banish your mind's fever.
 For when very eminent brahmins are honored, lord of the
 earth, they are able to save, but in the reverse circumstances
 they may destroy. Knowing this, I shall satisfy that foremost
 brahmin; the preeminent brahmin will not, king, cause you
 anguish on account of me. For, when offended, Indra of
 kings, brahmins are bad fortune for rulers, as Chyávana
 was, on account of Sukánya in the past.* I shall wait on 10
 the superior brahmin with great self-control, just as you
 described it to the brahmin, Indra among men."

So she spoke at length, and earned the embraces and the
 support of the king, who then pointed out all she should do.

The KING said:

"So you should do this without hesitation, my dear, for
 my benefit, for the family's, and for yours as well, virtu-
 ous girl."

Having spoken in that way to the girl, renowned Kun-
 ti-bhoja, devoted to the twice-born, gave Pritha to that
 brahmin:

"Brahmin, this is my young daughter, brought up in com-
 fort. If she offends you in some way, don't take it to heart. As 15
 a rule, eminent brahmins feel no anger toward the elderly,
 children or ascetics, even when these are frequent offend-

Sumahaty aparādhe 'pi kṣāntiḥ kār्या dvijātibhiḥ
yathā|śakti yath" |ōtsāhaṃ pūjā grāhyā dvi| 'ōttama.»

«Tath" ēti» brāhmaṇen' ōkte* sa rājā prīta|mānasah
haṃsa|candr'|āṃśu|saṃkāśaṃ gr̥ham asya* nyavedayat.
Tatr' āgni|śaraṇe kl̥ptam āsanam tasya bhānumat
āhār'|ādi ca sarvaṃ tat tath" āiva pratyavedayat.
Nikṣipya rāja|putrī tu tandrīm mānaṃ tath" āiva ca
āstathe paramaṃ yatnaṃ brāhmaṇasy' ābhirādhane.

- 20 Tatra sā brāhmaṇaṃ gatvā Pṛthā śauca|parā satī
vidhivat paricār'|ārhaṃ devavat paryatoṣayat.

VAISAMPĀYANA uvāca:

- 305.1 Sā tu kanyā mahā|rāja brāhmaṇaṃ saṃśīta|vratam
toṣayām āsa śuddhena manasā saṃśīta|vratā.
«Prātar eṣyāmy ath' ēty» uktvā kadā cid dvija|sattamaḥ
tata āyāti rāj'|ēndra sāyaṃ rātrāv atho punaḥ.
Taṃ ca sarvāsu velāsu bhakṣya|bhojya|pratiśrayaiḥ
pūjayām āsa sā kanyā vardhamānais tu sarvadā.

Ann'|ādi|samudācāraḥ śayy" |āsana|kṛtas tathā
divase divase tasya vardhate na tu hīyate.

- 5 Nirbhartsan'|āpavādais ca tath" |āiv' āpriyayā girā
brāhmaṇasya Pṛthā rājan na cakār' āpriyaṃ tadā.
Vyaste kāle punaś c' āiti na c' āiti bahuśo dvijaḥ
sudurlabham api hy annaṃ «dīyatām» iti so 'bravīt.
«Kṛtam eva ca tat sarvaṃ yathā» tasmai nyavedayat
śīṣyavat putravac c' āiva svasṛvac ca saṃnyatā.
Yath" |ōpajoṣaṃ rāj'|ēndra dvijāti|pravarasya sā

ers. And even if the offense is very great, brahmins should practice forgiveness. Accept her worship, best of brahmins, in the light of her power and exertion.”

“So be it!” said the brahmin. Then the king, in a happy mood, gave him a house as white as a moonbeam or a goose. In the place where the sacrificial fire was kept, he prepared a brilliant seat for him, and gave him food and everything else of a similar kind. Then, casting off lassitude as well as pride, the princess, thereafter, was devoted to making an exceptional effort to propitiate the brahmin. Intent on 20
purity, virtuous Pritha duly went to the brahmin, so worthy of service, and satisfied him entirely, as though he were a god.

VAISHAM-PÁYANA said:

So, great king, with a pure heart that girl of meticulous 305.1
vows looked after the brahmin, whose vows were punctilious. Sometimes, Indra among kings, the eminent brahmin, having said, “I’ll be back in the morning,” would return again in the evening or at night. But at all times of day that girl honored him with ever more food, drink and assistance.

Day after day, her hospitality to him, whether with food or other things, as well as in respect of bed and seat, did not diminish at all, but only increased. In spite of his blaming 5
and reproaching her with disagreeable words, O king, Pritha didn’t do anything displeasing to the brahmin. The brahmin came back late, and at odd times, and frequently he didn’t come back at all. And he ordered her to serve food, even when it was difficult to come by. But, well composed, like a pupil, a son or a sister, she reported to him, “All is

pṛitim utpādayām āsa kanyā ratnam aninditā.
Tasyās tu śīla|vṛttena tutoṣa dvija|sattamaḥ;
avadhānena bhūyo 'syāḥ paraṃ yatnam ath' ākarot.

- 10 Tāṃ prabhāte ca sāyaṃ ca pitā papraccha Bhārata:
«api tuṣyati te putri brāhmaṇaḥ paricaryayā?»
Tāṃ sā: «paramam ity» eva pratyuvāca yaśasvinī
tataḥ pṛitim avāp' āgryāṃ Kuntibhojo mahā|manāḥ.
Tataḥ saṃvatsare pūrṇe yad' āsau japatāṃ varaḥ
n' āpaśyad duṣkṛtaṃ kiṃ cit Pṛthāyāḥ sauhṛde rataḥ.
Tataḥ pṛita|manā bhūtvā sa enāṃ brāhmaṇo 'bravīt:
«pṛito 'smi paramaṃ bhadre paricāreṇa te śubhe.
Varān vṛṇīṣva kalyāṇi dur|āpān mānuṣair iha
yais tvaṃ sīmantiṇīḥ sarvā yaśas' ābhibhaviṣyasi.»

KUNTY uvāca:

- 15 «Kṛtāni mama sarvāṇi yasyā me Veda|vittama
tvam prasannaḥ pitā c' āiva kṛtaṃ vipra varair mama.»

BRĀHMAṆA uvāca:

«Yadi n' êcchasi mattas tvaṃ varaṃ bhadre śuci|smite
imaṃ mantraṃ grhāṇa tvam āhvānāya divaukasām.
Yaṃ yaṃ devaṃ tvam etena mantreṇ' āvāhayiṣyasi
tena tena vaśe bhadre sthātavyaṃ te bhaviṣyati.
Akāmo vā sakāmo vā sa sameṣyati te vaśe
vibudho mantra|saṃśānto vākye bhṛtya iv' ānataḥ.»

ready.” And by such means, Indra of a king, that blameless girl—a jewel—generated the brahmin’s satisfaction and enjoyment. As she made her supreme effort, full of attentiveness, the best of the twice-born was satisfied with her conduct and character. Bhárata, in the morning and during the evening her father asked her: “Daughter, is the brahmin satisfied with your service?” The beautiful girl replied: “Completely!,” and the high-minded Kunti-bhoja experienced the greatest delight. Then, when a year had passed, that best of mantra-reciters had grown fond of Pritha and had not seen any fault in her. So, being joyous-minded, the brahmin said to her: “Beautiful girl, I am entirely delighted with your service. Choose some gift, my beauty, that people here find difficult to obtain, by which you shall surpass all women in glory.” 10

KUNTÍ said:

“If you and father are pleased with me, greatest of Veda knowers, everything I need has been given to me; I have my gifts already, brahmin.” 15

The BRAHMIN said:

“If you don’t want a gift from me, brightly smiling girl, accept this mantra for the invocation of the gods. Whichever god you invoke with this spell, he shall be brought under your control. Tranquillized by the mantra, willing or unwilling, the god shall come under your control, like a genuflecting servant.”

VAISAMPĀYANA uvāca:

Na śāsāka dvitīyaṃ sā pratyākhyātum aninditā
taṃ vai dvijāti|pravaraṃ tadā śāpa|bhayān nṛpa.

- 20 Tatas tām anavady’|āṅgīm grāhayām āsa vai dvijaḥ
mantra|grāmaṃ tadā rājann Atharvaśirasi śrutam.
Taṃ pradāya tu rāj’|ēndra Kuntibhojam uvāca ha:
«uṣīto ’smi sukhaṃ rājan kanyayā paritoṣitaḥ.
Tava geheṣu vihitāḥ sadā supratipūjitaḥ
sādhayiṣyāmahe tāvad ity» uktv” āntaradhīyata.
Sa tu rājā dvijaṃ dṛṣṭvā tatr’ āiv’ āntarhitam tadā
babhūva vismay’|āviṣṭaḥ Pṛthām ca samapūjayat.

VAISAMPĀYANA uvāca:

- 306.1 Gate tasmin dvija|śreṣṭhe kasmimś cit kāraṇ’|āntare
cintayām āsa sā kanyā mantra|grāma|bal’|ābalaṃ:
«Ayaṃ vai kīdṛśas tena mama datto mah”|ātmanā
mantra|grāmo? balaṃ tasya jñāsyē n’ āticirād iti.»
Evaṃ saṃcintayantī sā dadarśa rtauṃ yadṛcchayā.
vrīḍitā s” ābhavad bālā kanyā|bhāve rajasvalā.

Tato harmya|tala|sthā sā mah”|ārha|śayan’|ōcitā
prācyāṃ diśi samudyantaṃ dadarś’ āditya|maṇḍalam.

- 5 Tatra baddha|mano|dṛṣṭir abhavad sā sumadhyamā
na c’ ātapyata rūpeṇa bhānoḥ sandhyā|gatasya sā.

Tasyā dṛṣṭir abhūd divyā: s” āpaśyad divya|darśanam
āmukta|kavacaṃ devaṃ kuṇḍalābhīyām vibhūṣitam.
Tasyāḥ kautūhalaṃ tv āsīn mantraṃ prati nar’|ādhipa
āhvānam akarot s” ātha tasya devasya bhāminī.

VAISHAM·PÁYANA said:

From fear of his curse, the virtuous girl could not refuse that best of brahmins more than once, O king. So then, O king, the brahmin taught her—she whose body was without blemish—a collection of mantras revealed in the Athárva-shiras. And when he had given it, Indra among kings, he said to Kunti-bhoja: “I have had a happy stay, king, and I am very pleased with your daughter. I have always been well served and honored in your dwellings. I shall now set out!” So saying, he disappeared. And the king, having seen the brahmin there one moment and gone the next, was overcome with astonishment, and commended Pritha. 20

VAISHAM·PÁYANA said:

When that best of the twice-born had gone off on some other business, the girl wondered about the strength and the weakness of her collection of mantras: “What kind of mantra collection is this that the great-soul has given me? I shall know its power before long.” Thus preoccupied, she saw that her period had started unexpectedly, and she was ashamed to be young and menstruating and not yet married. 306.1

Then, seated in her palace on her usual magnificent bed, she saw the solar disk rising in the eastern sky. And there the woman with the wonderful waist was riveted, sight and mind, but not consumed by the beauty of the sun in the twilight of dawn. 5

Her sight became divine—she saw the god who seemed divine, dressed in armor, adorned with earrings. Yet, lord of men, she was curious about the mantra, and so, radiant woman, she invoked the god. Having cleansed her vital

- Prāṇān upaspr̥śya tadā hy ājuhāva divā|karam
 ājagāma tato rājaṃs tvaramāṇo divā|karaḥ
 Madhu|piṅgo mahā|bāhuḥ kambu|grīvo hasann iva
 aṅgaḍi baddha|mukuṭo diśaḥ prajvālayann iva.
 10 Yogāt kṛtvā dvidh'|ātmānam ājagāma tatāpa ca.
 ābabhāṣe tataḥ Kuntīm sāmṇā parama|valgunā:
 «Āgato 'smi vaśaṃ bhadre tava mantra|balāt kṛtaḥ.
 kiṃ karomy avaśo rājñi? brūhi! kartā tad asmi te.»

KUNTY uvāca:

«Gamyatām bhagavaṃs tatra yata ev' āgato hy asi
 kautūhalāt samāhūtaḥ prasīda bhagavann iti.»

SŪRYA uvāca:

- «Gamiṣye 'haṃ yathā māṃ tvam bravīṣi tanu|madhyame,
 na tu devaṃ samāhūya nyāyyaṃ preṣayitum vṛthā.
 Tav' ābhisam̐dhiḥ subhage sūryāt putro bhaved iti
 vīryeṇ' āpratimo loke kavacī kuṇḍal" iti ca.
 15 Sā tvam ātma|pradānaṃ vai kuruṣva gaja|gāmini,
 utpatsyati hi putras te yathā|saṃkalpam aṅgane.
 Atha gacchāmy ahaṃ bhadre tvayā saṃgamyā susmite.
 yadi tvam vacanaṃ n' ādya kariṣyasi mama priyam
 Śapiṣye tvām ahaṃ kruddho brāhmaṇaṃ pitaraṃ ca te.
 tvat|kṛte tām pradhakṣyāmi sarvān api na saṃśayaḥ.
 Pitaraṃ c' āiva te mūḍhaṃ yo na vetti tav' ānayam
 tasya ca brāhmaṇasy' ādya yo 'sau mantraṃ adāt tava
 Śīla|vṛttam avijñāya dhāsyāmi vinayaṃ param.

breaths, she summoned the day-maker, and there, O king, the Sun came, hurrying, honey-yellow, mighty-armed, neck grooved like a conch, as though laughing; arm-braceleted, crowned, as though kindling space. Since he had split him- 10
self in two through yoga, he both appeared there and went on radiating; then he spoke to Kuntí in an extraordinarily beautiful tone: “Through the power of your mantra, I have come under your control, good lady. What wish, queen, shall I make happen? Tell me, I shall do it for you willy-nilly.”

KUNTÍ said:

“Go back, lord, there from whence you came. Out of curiosity I invoked you. Be gracious, lord!”

The SUN said:

“I shall go, just as you have asked me, slender-waisted woman. But, having invoked a god, it’s not proper to dismiss him in vain. Your purpose, pretty girl, was by the Sun to have a son, peerless in the world for his heroism, wearing armor and earrings. So, girl who sways like an elephant, give 15
yourself to me, and just as you wished, shapely woman, you shall have a son.

Once I have lain with you, then I shall go, sweet-smiling girl. If today you don’t graciously do what I ask, enraged, I shall curse you, your father and the brahmin. Be in no doubt, on your account I shall incinerate them all. And on your foolish father, who doesn’t know of your bad behavior, and on the brahmin who gave you that spell today, ignorant of your character and conduct, I shall impose the severest discipline. For, led by Puran-dara, all these gods in heaven

ete hi vibudhāḥ sarve Puraṁdara|mukhā divi
 20 Tvayā pralabdhaṁ paśyanti smayanta iva bhāmini.
 paśya c' āinān sura|gaṇān, divyaṁ cakṣur idaṁ hi te
 pūrvam eva mayā dattaṁ, dr̥ṣṭavatya asi yena mām.»

VAISAMPĀYANA uvāca:

Tato 'paśyat tridaśān rāja|putrī
 sarvān eva sveṣu dhiṣṇyeṣu kha|sthān
 prabhāvantaṁ bhānumantaṁ mahāntaṁ
 yath" ādityaṁ rocamānāṁs tath" āiva ca.
 Sā tān dr̥ṣṭvā vr̥ḍamān" āiva bālā
 sūryaṁ devī vacanaṁ prāha bhītā:
 «gaccha tvaṁ vai go|pate svaṁ vimānaṁ!
 kanyā|bhāvād duḥkha ev' āpacāraḥ.
 Pitā mātā guravaś c' āiva ye 'nye
 dehasy' āsya prabhavanti pradāne.
 n' āhaṁ dharmam lopayiṣyāmi loke.
 strīṇāṁ vṛttaṁ pūjyate deha|rakṣā.
 Mayā mantra|balaṁ jñātum āhūtas tvaṁ vibhāvaso
 bālyād. bāl" ēti tat kṛtvā kṣantum arhasi me vibho.»

SŪRYA uvāca:

25 «Bāl" ēti kṛtv" ānunayaṁ tav' āhaṁ
 dadāni. n' āny" ānunayaṁ labheta.
 ātma|pradānaṁ kuru Kunti kanye,
 śāntis tav' āivaṁ hi bhavec ca bhīru.

see you deceive me, and they seem to be smiling, lady. Since 20
your eyesight is divine—I gave it you before, that’s how
you’re seeing me—look at those troops of gods!”

VAISHAM·PÁYANA said:

Then the princess saw the gods,
All in their own orbs, standing in the sky,
Shining like the luminous, radiant, and eminent
sun itself.

Seeing them, the girl, a goddess, was frightened
And, feeling ashamed, she spoke to the Sun: “Go,
Lord of rays, to your own carriage; because of my
virginity,

Such impropriety is misery indeed.
Only my father, mother and other elders
Have the power to bestow this body.

In this world I shall not violate the law: the protection
Of women’s bodies is an honored practice.

I invoked you who are bursting with light to learn the
power of the spell. I am a young girl, I did it from childish-
ness. Please, lord, forgive me.”

The SUN said:

“It’s because you did it like a child that I am kind to 25
you.

Let me tell you: another would not be treated so kindly.
Make a gift of yourself, child Kuntí,
For in that way bliss may be yours, timid girl.

Na c' āpi yuktaṃ gantuṃ hi mayā mithyā|kṛtena vai
 asametya tvayā bhīru mantr'āhūtena bhāvinī.
 Gamiṣyāmy anavady'āṅgi loke samavahāsyatām
 sarveṣāṃ vibudhānāṃ ca vaktavyaḥ syāṃ tathā śubhe.
 Sā tvam mayā samāgaccha. putraṃ lapsyasi mā|dr̥śam;
 viśiṣṭā sarva|lokeṣu bhaviṣyasi, na saṃśayaḥ.»

VAIŚAMPĀYANA uvāca:

- 307.1 Sā tu kanyā bahu|vidhaṃ bruvantī madhuraṃ vacaḥ
 anunetuṃ sahasr'āṃśuṃ na śaśāka manasvinī.
 Na śaśāka yadā bālā pratyākhyātuṃ tamo|nudam
 bhītā śāpāt tato rājan dadhyau dīrgham ath' āntaram:
 «An|āgasah pituḥ śāpo brāhmaṇasya tath' āiva ca
 man|nimittaḥ kathaṃ na syāt kruddhād asmād vibhāvasoḥ?
 Bālen' āpi satā mohād bhṛśaṃ pāpa|kṛtāny api
 n' ābhyaśādayitavyāni tejāṃsi ca tapāṃsi ca.
 5 S' āham adya bhṛśaṃ bhītā gṛhītṵā ca kare bhṛśaṃ
 kathaṃ tv akāryaṃ kuryāṃ vai pradānaṃ hy ātmanaḥ svayaṃ?»

VAIŚAMPĀYANA uvāca:

Sā vai śāpa|paritrastā bahu cintayatī hṛdā
 mohen' ābhiparīt'āṅgī smayamānā punaḥ punaḥ
 Taṃ devam abravīd bhītā bandhūnāṃ rāja|sattama
 vṛṇḍa|vihvalayā vācā śāpa|trastā viśāṃ pate:

KUNTY uvāca:

«Pitā me dhriyate deva mātā c' ānye ca bāndhavāḥ
 na teṣu dhriyamāṇeṣu vidhi|lopo bhaved ayam.
 Tvayā me saṃgamo deva yadi syād vidhi|varjitaḥ
 man|nimittaṃ kulasy' āsya loke kīrtir naśet tataḥ.

Beautiful, bashful woman, invoked by you with spells, it would be wrong of me to go without lying with you, with nothing achieved. Girl with a perfect body, in this world I shall be laughed at, and then, beautiful girl, I would be the talk of all the gods. So couple with me, and you will get a son just like me. You will be distinguished in every world; don't doubt it."

VAISHAM·PÁYANA said:

Although her words were sweet and many, that clever girl 307.1
could not sway the thousand-rayed Sun. And when the girl could not dissuade the darkness-dispeller, she pondered, for a long time, my king, afraid of the curse: "How can my blameless father and the brahmin avoid the curse of the angry Sun, brought on by me? Energies and powers, let alone evil deeds, shouldn't be rashly entertained by someone good, child or not. I have been grasped by the hand with 5
ardor, and now I am terribly afraid: how can I do what shouldn't be done—give myself away?"

VAISHAM·PÁYANA continued:

Terrified by the curse, her body racked by confusion, her thoughts were racing, but she kept on smiling. Afraid for her relatives, scared by the curse, she addressed that god in a voice distorted by shame, best of kings, lord of the people.

KUNTÍ said:

"God, my father survives, as does my mother, and other relatives too. This violation of the rule should not occur while they are alive. If, god, you lie with me, against the rule, then this family's name throughout the world will be

- 10 Atha vā dharmam etaṃ tvaṃ manyase tapatām vara
 ṛte pradānād bandhubhyas tava kāmam karomy aham.
 Ātma|pradānam durdharṣa tava kṛtvā satī tv aham.
 tvayi dharmo yaśas c' āiva kīrtir āyus ca dehinām.»

SŪRYA uvāca:

- «Na te pitā na te mātā guravo vā śuci|smite
 prabhavanti var'|ārohe, bhadraṃ te! śṛṇu me vacaḥ.
 Sarvān kāmāyate yasmāt kaner dhātoś ca bhāvinī
 tasmāt kany" ēha suśroṇi sva|tantrā vara|varṇini.
 N' ādharmaś caritaḥ kaś cit tvayā bhavati bhāvinī.
 adharmam kuta ev' āham careyam loka|kāmyayā?
 15 Anāvṛtāḥ striyaḥ sarvā narāś ca varavarṇini,
 svabhāva eṣa lokānām vikāro 'nya iti smṛtaḥ.
 Sā mayā saha saṃgamyā punaḥ kanyā bhaviṣyasi
 putraś ca te mahā|bāhur bhaviṣyati mahā|yaśāḥ.»

KUNTY uvāca:

«Yadi putro mama bhavet tvattaḥ sarva|tamo|nuda
 kuṇḍalī kavacī śūro mahā|bāhur mahā|balaḥ.»

SŪRYA uvāca:

«Bhaviṣyati mahā|bāhuḥ kuṇḍalī divya|varma|bhṛt
 ubhayaṃ c' āmrta|mayaṃ tasya bhadre bhaviṣyati.»

destroyed because of me. But if you think this is the Law, 10
 best of those that burn, I shall do as you desire, without
 being bestowed by my relatives. Making you the gift of
 myself, dreadful being, I shall be virtuous still. The Law,
 fame, reputation, and the life span of the embodied—they
 are in you.”

The SUN said:

“Neither your father, nor your mother, nor elders, sweet-
 smiling, fair-hipped girl, have such power. Good fortune
 be yours! Listen to me: beautiful, fair-hipped girl, in this
 world an independent girl, a virgin, is called “*kanyā*,” from
 the verbal root *kan*,* because she desires them all. Beautiful
 girl, you do nothing unlawful at all; and how can I, out
 of love for the world, transgress? All men and women are 15
 free, fair-hipped girl; such is the nature of things: anything
 else is a perversion of nature. Once you have lain with me,
 you’ll be a virgin still, and your son will be mighty-armed
 and most glorious.”

KUNTÍ said:

“If I have a son from you, dispeller of darkness, may he be
 earringed and armored, a great-armed hugely strong hero!”

The SUN said:

“Mighty-armed he shall be, dear lady, earringed and wear-
 ing divine armor, and both made of the essence of immor-
 tality.”

KUNTY uvāca:

«Yady etad amṛtād asti kuṇḍale varma c' ōttamam
mama putrasya yaṃ vai tvaṃ matta utpādayiṣyasi
20 Astu me saṃgamo deva yath" | ōktaṃ bhagavaṃs tvayā,
tvadvīrya|rūpa|sattv' | āujā dharmayukto bhavet sa ca.»

SŪRYA uvāca:

«Adityā kuṇḍale rājñi datte me matta|kāśini
te āśya dāsyāmi vai bhīru varma c' āiv' ēdam uttamam.»

PRTHĀ uvāca:

«Paramaṃ bhagavann evaṃ saṃgamiṣye tvayā saha
yadi putro bhaved evaṃ yathā vadasi go|pate.»

VAIŚAMPĀYANA uvāca:

«Tath" ēty» uktvā tu tāṃ Kuntīm āviveśa vihaṃ|gamah
svarbhānu|śatrur yog' | ātmā nābhyāṃ pasparśa c' āiva tāṃ.
Tataḥ sā vihval" ēv' āsīt kanyā sūryasya tejasā
papāt' ātha ca sā devī śayane mūḍha|cetanā.

SŪRYA uvāca:

25 «Sādhayiṣyāmi suśroṇi. putraṃ vai janayiṣyasi
sarva|śastra|bhṛtāṃ śreṣṭhaṃ, kanyā c' āiva bhaviṣyasi.»

VAIŚAMPĀYANA uvāca:

Tataḥ sā vrīḍitā bālā tadā sūryam ath' ābravīt:
«evam astv iti» rāj' | ṇdra prasthitam bhūri|varcasam.

KUNTÍ said:

“If the earrings and ultimate armor of the son you father
on me are made from the essence of immortality, then let 20
me lie with you, god, as your lordship suggests. May he,
like you, be heroic and handsome, powerful, energetic and
inseparable from the Law.”

The SUN said:

“Áditi gave me these earrings, Queen, and I shall give
them to him, shy enchantress, along with this supreme
armor.”

PRITHA said:

“In that case, lord, if my son shall turn out just as you
say, I shall lie with you, Lord of rays.”

VAISHAM·PÁYANA said:

With a cry of “So be it!” the sky-goer, yoga personified,
Svar-bhanu’s enemy, entered Kuntí and touched her to the
navel. And that girl-queen, convulsed, it seemed, by the
Sun’s energy, fell stupefied on her bed.

The SUN said:

“I shall leave now, fair-hipped woman. You shall give 25
birth to a son, of all weapon-wielders the foremost, and you
shall remain a virgin.”

VAISHAM·PÁYANA said:

Then, Indra of kings, the girl called bashfully, to the Sun,
so splendid, as he departed: “May it be so!”

Iti sm' ôktā Kuntī|rāj' |ātma|jā
 sā vivasvantam yācamānā salajjā
 tasmin puṇye śayanīye papāta
 moh' |āviṣṭā bhajyamānā lat" ēva.
 Tigm' |āṃśus tām tejasā mohayitvā
 yogen' āviśy' ātma|saṃsthām cakāra.
 na c' āiv' āinām dūṣayām āsa bhānuḥ
 saṃjñām lebhe bhūya ev' ātha bālā.

VAIŚAṂPĀYANA uvāca:

308.1 Tato garbhaḥ samabhavat Pṛthāyāḥ pṛthivī|pate
 śukle daś' |ōttare pakṣe tārā|patir iv' āmbare.
 Sā bāndhava|bhayād bālā garbham tam vinigūhatī
 dhārayām āsa suśroṇī na c' āinām bubudhe janaḥ.
 Na hi tām veda nāry anyā kā cid dhātreyikām ṛte
 kanyā|pura|gatām bālām nipuṇām parirakṣaṇe.
 Tataḥ kālena sā garbham suṣuve vara|varṇinī
 kany" āiva tasya devasya prasādād amara|prabham.
 5 'Tath" āiv' ābaddha|kavacam kanak' |ōjjvala|kuṇḍalam
 hary|akṣam vṛṣabha|skandham yath" āsya pitaram tathā.

Jāta|mātram ca tam garbham dhātryā saṃmantrya bhāvinī
 mañjūṣāyām samādhāya svāstīrṇāyām samantataḥ
 Madh' |ūcchiṣṭa|sthītāyām sā sukhāyām rudatī tathā
 ślakṣṇāyām supidhānāyām Aśva|nadyām avāśrjat.
 Jānatī c' āpy akartavyam kanyāyā garbha|dhāraṇam
 putra|snehena sā rājan karuṇam paryadevayat.
 Samutsrjantī mañjūṣām Aśva|nadyās tadā jale
 uvāca rudatī Kuntī yāni vākyāni tac chṛṇu!

Addressed in that way when, bashfully, she solicited
 the Sun,
 The daughter of King Kunti, full of confusion,
 Flopped on that fair bed, like a broken shoot.
 Hot-rayed, the Sun, stupefied her with his luster,
 Entered her by yoga, and gave her a child.
 But the Sun did not defile her, and the girl became
 conscious again.

VAISHAM-PÁYANA said:

Then, as the moon grows in the sky in the bright half 308.1
 of the tenth month, so, lord of the earth, a child grew in
 Pritha. From fear of her relatives, that fair-hipped girl hid
 her pregnancy—she carried it secretly. For apart from the
 wet nurse, no other women knew about that girl, protecting
 herself cleverly, living in the quarters allocated to virgins.

Then, in time, that beautiful, unmarried girl gave birth,
 by the grace of the god, to a child like an immortal. He was 5
 strapped into a coat of mail, his earrings were luminous gold,
 he was as yellow-eyed and bull-shouldered as his father.

And as soon as that child had been born, the beautiful
 girl, having talked with her nurse, placed him in a roomy
 basket, comfortable and soft, sealed with beeswax, securely
 fastened; and, weeping, she launched it on the River Ashva.
 And although she knew it was proscribed for an unmarried
 girl to bear a child, she wept pitifully, O king, for love of her
 son. Then, pushing the basket out onto the waters of the
 Ashva, Kuntí spoke these words through her tears—listen!

- 10 «Svasti te c' ântarikṣebhyaḥ pārthivebhyaś ca putraka
divyebhyaś c' âiva bhūtebhyas tathā toyacarāś ca ye.
Śivās te santu panthāno mā ca te pari|panthinaḥ,
āgatās ca tathā putra bhavantv adroha|cetasah.
Pātu tvām Varuṇo rājā salile salil' |ēśvaraḥ
antarikṣe 'ntarikṣa|sthaḥ pavanaḥ sarvagas tathā.
Pitā tvām pātu sarvatra tapanas tapatām varaḥ
yena datto 'si me putra divyena vidhinā kila.
Ādityā Vasavo Rudrāḥ Sādhyā viśve ca devatāḥ
Marutaś ca sah' Êndreṇa diśaś ca sa|digīśvaraḥ
- 15 Rakṣantu tvām surāḥ sarve sameṣu viṣameṣu ca.
vetsyāmi tvām videśe 'pi kavacen' ābhisūcitam.

Dhanyas te putra janako devo bhānur vibhāvasuḥ
yas tvām drakṣyati divyena cakṣuṣā vāhinī|gatam.
Dhanyā sā pramadā yā tvām putratve kalpayiṣyati.
yasyās tvam trṣitaḥ putra stanam pāsyasi deva|ja.
Ko nu svapnas tayā dṛṣṭo yā tvām āditya|varcasam
divya|varma|samāyuktaḥ divya|kuṇḍala|bhūṣitam
Padmā' |āyata|viśāl' |ākṣam padma|tāmra|dal' |ōjvalam
su|lalātaḥ su|keś' |āntam putratve kalpayiṣyati?

- 20 Dhanyā drakṣyanti putra tvām bhūmau saṃsarpamāṇakam
avyakta|kala|vākyaṇi vadantaḥ reṇu|guṇṭhitam.
Dhanyā drakṣyanti putra tvām punar yauvana|gocaram
Himavad|vana|saṃbhūtaḥ siṃhaḥ kesariṇam yathā.»

“May the creatures of sky, earth and heaven, and those 10
 that live in the water, protect you, my little boy. May your
 roads be auspicious, and nothing stand in your path. And
 let those who encounter you, my son, have minds with-
 out malice. King Váruna, lord of the waters, protect you
 in water; so, in the sky, may the airy wind, which goes to
 all quarters, protect you. And may the Sun, best of burn-
 ers, your father—who certainly gave me you by the will of
 the gods—protect you, my son. May the Adítayas, Vasus,
 Rudras, Sadhyas, the All-Gods, the Maruts with Indra, and
 the directions with their lords, and all the celestials protect 15
 you, through the rough and the smooth. By your singular
 armor I shall know you, even in a foreign land.

Happy your father, the wide-shining sun-god, who, with
 his divine eye, shall follow you, my son, floating downriver.
 Happy that woman who shall adopt you as son, from whose
 breast, thirsting, you, a god’s son, shall drink. What vision
 has she dreamed, she who shall adopt you her child—you as
 bright as the sun, dressed in armor and earrings from heaven,
 eyes wide and lotus-long—you who are as beautiful as the
 copper-petalled lotus, and have a fine brow and beautiful
 hair? Happy they who shall see you, my son, crawling on 20
 the earth, uttering sweet, garbled words, and covered in
 dust. Happy again those who shall see you, my son, in the
 prime of your youth, like a maned lion from the Himálayan
 forest.”

Evam bahu|vidham rājan vilapya karuṇam Pṛthā
avāsṛjata mañjūṣām Aśva|nadyām tadā jale
Rudatī putra|śok'|ārtā niśithe kamal"|"ēkṣaṇā
dhātryā saha Pṛthā rājan putra|darśana|lālasā.

Visarjayitvā mañjūṣām saṃbodhana|bhayāt pituḥ
viveśa rāja|bhavanam punaḥ śok'|āturā tataḥ.

- 25 Mañjūṣā tv Aśva|nadyāḥ sā yayau Carmaṇvatīm nadīm
Carmaṇvatyāś ca Yamunām tato Gaṅgām jagāma ha.
Gaṅgāyāḥ sūta|viṣayam Campām anuyayau purīm
sa mañjūṣā|gato garbhas taraṅgair uhyamānakaḥ.
Amṛtād utthitam divyam tanu|varma sa|kuṇḍalam
dhārayām āsa tam garbham daivam ca vidhi|nirmitam.

VAISAMPĀYANA uvāca:

- 309.1 Etasminn eva kāle tu Dhṛtarāṣṭrasya vai sakhā
Sūto 'dhiratha ity eva sadāro Jāhnavīm yayau.
Tasya bhāry" ābhavad rājan rūpeṇ' āsadṛśī bhuvi
Rādā nāma mahā|bhāgā; na sā putram avindata.
Apaty'|ārthe param yatnam akaroc ca viśeṣataḥ.
sā dadarś' ātha mañjūṣām uhyamānām yad|ṛcchayā
Datta|rakṣā|pratisarām anvāmbhana|śobhitām
ūrmī|taraṅgair Jāhnavyāḥ samānītām upahvaram.
5 Sā tam kautūhalāt prāptām grāhayām āsa bhāminī,
tato nivedayām āsa sūtasy' Adhirathasya vai.
Sa tam uddhṛtya mañjūṣām utsārya jalam antikāt
yantrair udghāṭayām āsa; so 'paśyat tatra bālakam
Taruṇ'|āditya|saṃkāśam hema|varma|dharam tathā

So, king, lamenting pitifully in all kinds of ways, Pritha, with her nurse, launched the basket onto the waters of the Ashva River, in the middle of the night—Pritha, sick with grief for her son, weeping from lotus eyes, yearning for a glimpse of her boy.

Once the basket was launched, fearful of awakening her father, and sick with sorrow, she reentered the royal palace. But the basket floated from the River Ashva into the River Charmánvati, and from the Charmánvati into the Yámuna, and so down to the Ganga. Borne by the waves of the Ganga, the child in the basket journeyed on to the city of Champa, the home of the *suta**—so that child was preserved, with his godly armor and earrings sprung from the heavenly elixir, by his preordained fate. 25

VAISHAM-PÁYANA said:

At that very time, a friend of Dhrita-rashtra, a *suta* called Ádhiratha, went with his wife to the Jáhnvi River. His wife, a noble lady called Radha, had no earthly equal in beauty, my king; but even though she had tried her utmost to have children, she had never had a son. Then, by chance, she saw the floating basket, protected by amulets and fitted with a handle: erratically, the motion of the Jáhnvi's waves carried it toward her. 309.1

Curious, the beautiful woman had it caught and secured, and then informed the *suta* Ádhiratha. He lifted the basket and removed it from the water; using tools, he opened it and saw the little boy, like the new-risen sun, in golden armor, with a face framed by polished earrings, most royal. Together with his wife, the *suta*'s eyes widened in wonder, and, lifting that child onto his lap, said to his wife: 5

mṛṣṭa|kuṇḍala|yuktena vadanena virājatā.

Sa Sūto bhāryayā sārdham vismay'|ôtphulla|locanaḥ
aṅkam āropya taṃ bālaṃ bhāryām vacanam abravīt:

«Idam atyadbhutaṃ bhīru yato jāto 'smi bhāvinī
dṛṣṭavān; deva|garbho 'yaṃ manye 'smān samupāgataḥ.

- 10 Anapatyasya putro 'yaṃ devair datto dhruvaṃ mama»
ity uktvā taṃ dadau putraṃ Rādhāyai sa mahīpate.

Pratijagrāha taṃ Rādhā vidhivad divya|rūpiṇam
putraṃ kamala|garbh'|ābhaṃ deva|garbhaṃ śriyā vṛtam.

Pupoṣa c' āinaṃ vidhivad vavṛdhe sa ca vīryavān,
tataḥ prabhṛti c' āpy anye prābhavann aurasāḥ sutāḥ.

Vasu|varma|dharaṃ dṛṣṭvā taṃ bālaṃ hema|kuṇḍalam
nāmāsya Vasuṣeṇ' ēti tataś cakrur dvi|jātayaḥ.

Evaṃ sa sūta|putratvaṃ jagāma' āmita|vikramaḥ
Vasuṣeṇa iti khyāto Vṛṣa ity eva ca prabhuḥ.

- 15 Sūtasya vavṛdhe 'ngeṣu śreṣṭha|putraḥ sa vīryavān.
cāreṇa viditaś c' āsīt Pṛthayā divya|varma|bhṛt.

Sūtas tv Adhirathaḥ putraṃ vivṛddhaṃ samayena tam
dṛṣṭvā prasthāpayām āsa puraṃ vāraṇa|s'|āhvayam.

Tatr' ōpasadanaṃ cakre Droṇasy' êṣv|astra|karmaṇi
sakhyaṃ Duryodhanen' āivam agacchat sa ca vīryavān.

Droṇāt Kṛpāc ca Rāmāc ca so 'stra|grāmaṃ catur|vidham
labdhvā loka 'bhavat khyātaḥ param'|êṣv|āsatāṃ gataḥ.

Samdhāya Dhārtarāṣṭreṇa Pārthānām vipriye sthitaḥ
yoddhum āśaṃsate nityaṃ Phalgunena mah"ātmanā.

- 20 Sadā hi tasya spardh" āsīd Arjunena viśaṃ pate
Arjunasya ca Karṇena yato dṛṣṭo babhūva saḥ.

“Shy beauty, in my whole life this is the greatest wonder I have seen; I think this is the child of a god that has come to us. Surely this son was given to me, who am childless, by the gods.” With these words, lord of the earth, he gave the child to Radha. 10

As ordained, Radha adopted that divine-looking child, bright as a lotus cup, the child of a god, covered with fortune. She duly raised him, and he grew up strong. And from then on she had further sons of her own. Seeing that child wearing valuable armor and golden earrings, the twice-born called him “Vasu-shena”.* Thus one whose strength was boundless became the son of a *suta*, and came to be called Vasu-shena, as well as Vrisha. The first son of the *suta* grew up with power in his limbs; and through a spy, Pritha learned that he was wearing divine armor. 15

And the *suta* Ádhiratha, having, in time, seen his son grow up, sent him to the city named after the elephant.* There he approached Drona to learn archery, and in this way the powerful man became friendly with Duryódhana. Obtaining the fourfold weapons’ collection from Drona, Kripa and Rama, he became famous in this world as a great bowman. Having allied himself with Dhrita-rashtra’s son, he was intent on being hostile to the Parthas; he always hoped to fight with great-souled Phálguna. For, lord of the people, he was always in competition with Áryjuna, as was Áryjuna with Karna, from the moment he saw him. 20

Etad guhyaṃ mahā|rāja sūryasy' āsin, na saṃśayaḥ:
 yaḥ sūrya|sambhavaḥ Karṇaḥ Kuntyaṃ sūta|kule tathā.
 Taṃ tu kuṇḍalinaṃ dṛṣṭvā varmaṇā ca samanvitam
 avadhyam samare matvā paryatapyad Yudhiṣṭhiraḥ.
 Yadā tu Karṇo rājendra bhānumantaṃ divā|karam
 stauti madhyam|dine prāpte prāñjaliḥ salil'ōtthitaḥ
 Tatr' āinam upatiṣṭhanti brāhmaṇā dhana|hetunā
 n' ādeyaṃ tasya tat|kāle kiṃ cid asti divijātiṣu.

- 25 Tam Indro brāhmaṇo bhūtvā «bhikṣāṃ deh' ity» upasthitaḥ
 «svāgataṃ c' ēti» Rādheyaḥ tam atha pratyabhāṣata.

VAISAMPAIYANA uvāca:

- 310.1 Deva|rājam anuprāptaṃ brāhmaṇa|cchadmanā Vṛtaṃ*
 dṛṣṭvā: «svāgataṃ ity» āha; na bubodh' āsya mānasam.
 «Hiraṇya|kaṇṭhīḥ pramadā grāmān vā bahu|go|kulān
 kiṃ dadān' iti»? taṃ vipraṃ uvāc' Adhirathis tataḥ.

BRĀHMAṆA uvāca:

- «Hiraṇya|kaṇṭhyaḥ pramadā yac cānyat prīti|vardhanam
 n' āhaṃ dattam ih' ēcchāmi: tad|arthibhyaḥ pradīyatām.
 Yad etat saha|jaṃ varma kuṇḍale ca tav' ānagha
 etad utkr̥tya me dehi yadi satya|vrato bhavān.
 5 Etad icchāmy ahaṃ kṣipraṃ tvayā dattaṃ paraṃ|tapa.
 eṣa me sarva|lābhānām lābhaḥ paramako mataḥ.»

Without a doubt, this was the Sun's secret, great king: Karna, begotten by the Sun on Kuntí, was now in the *suta*'s family. And seeing him wearing earrings and in armor, Yudhi-shthira supposed him invincible in battle, and he was very troubled. And, king of kings, when Karna praised the radiant sun at midday, risen from the water with folded hands, brahmins came up to him there, in pursuit of wealth, since at that time there was nothing he would not give to the twice-born. So Indra became a brahmin and approached 25 him saying: "Give me alms!" and Radhéya replied: "You are welcome."

VAISHAM-PÁYANA said:

On seeing the king of the gods concealed by disguise as 310.1 a brahmin, he said "Welcome;" he did not know what was in his mind. Ádhiratha's son asked the brahmin: "What am I to give? Beautiful women with golden necklaces? Or villages with many herds of cattle?"

The BRAHMIN said:

"I don't want a gift of beautiful women with golden necklaces, or anything else to enhance pleasure. Give them to those who want such things. If you are a man of your word, cut off your earrings and the armor you were born with, and give them to me, blameless man. I want you to give me 5 this quickly, incinerator of the foe; I think it the greatest gift among gifts."

KARṆA uvāca:

«Avaniṃ pramadā gās ca nirvāpaṃ bahu|vārṣikam
tat te vipra pradāsyāmi na tu varma sa|kuṇḍalam.»

VAIŚAMPĀYANA uvāca:

Evam bahu|vidhair vākyair yācyamānaḥ sa tu dvijaḥ
Karṇena Bharata|śreṣṭha n' ānyam varam ayācata.
Sāntvitaś ca yathā|śakti pūjitaś ca yathā|vidhi
na c' ānyam sa dvija|śreṣṭhaḥ kāmayaṃ āsa vai varam.
Yadā n' ānyam pravṛṇute varam vai dvija|sattamaḥ
tad" ānam abravīd bhūyo Rādheyaḥ prahasann iva:

10 «Saha|jaṃ varma me vipra kuṇḍale c' āmr̥t' |ôdbhave,
ten' āvadhyo 'smi lokeṣu, tato n' āitaj jahāmy aham.
Viśālaṃ pṛthivī|rājyaṃ kṣemaṃ nihata|kaṇṭakam
pratigṛhṇīṣva mattas tvaṃ sādhu brāhmaṇa|pumgava.
Kuṇḍalābhyāṃ vimukto 'haṃ varmaṇā saha|jena ca
gamanīyo bhaviṣyāmi śatrūṇaṃ dvija|sattama.»

VAIŚAMPĀYANA uvāca:

Yad" ānyam na varam vavre bhagavān Pāka|śāsanaḥ
tataḥ prahasya Karṇas taṃ punar ity abravīd vacaḥ:

«Vidito deva|dev' |ēśa prāg ev' āsi mama prabho.
na tu nyāyyaṃ mayā dātum tava śakyaṃ vṛthā varam.

15 Tvaṃ hi dev' |ēśvaraḥ sāksāt tvayā deyo varo mama
anyeṣāṃ c' āiva bhūtānām īśvaro hy asi bhūta|kṛt.
Yadi dāsyāmi te deva kuṇḍale kavacaṃ tathā
vadhyaṭāṃ upayāsyāmi tvaṃ ca Śakr' āvahāsyatām.
Tasmād vinimayaṃ kṛtvā kuṇḍale varma c' ôttamam
harasva Śakra kāmam me; na dadyāṃ aham anyathā.»

KARNA said:

“I will give you land, women, cattle and offerings for many years, but not earrings and armor, brahmin.”

VAISHAM·PÁYANA said:

In this way Karna appealed to the brahmin with many kinds of words, best of the Bharatas, but he chose no other gift. Although appeased as much as possible, and honored in line with the rules, that best of brahmins desired no other gift. Since the foremost brahmin chose no other gift, Radhēya, smiling, spoke to him again:

“Brahmin, the armor I was born with, and the earrings, 10
came from the essence of immortality. For that reason, there is nowhere in the universe where I can be killed, so I will not give them up. Good bull of a brahmin, take from me my wide kingdom on earth, safe and cleared of foes. Parted from my earrings and the armor that was born with me, I shall be vulnerable to my enemies, best of brahmins.”

VAISHAM·PÁYANA said:

When the lord, the punisher of Paka, did not choose another gift, smiling, Karna addressed him again:

“Lord! Lord god of gods, you were already known to me. But it would not be right for me to give you a gift for nothing. Since you are manifestly the lord of the gods, the 15
creator of creatures, and the lord of all beings, you should give me a gift. If, god, I give you the earrings and armor, I shall become vulnerable, and you, Shakra, will be laughed at. Therefore reciprocate first, Shakra, and then take my earrings and supreme armor, as you wish. Otherwise, I cannot give.”

ŚAKRA uvāca:

«Vidito 'haṃ raveḥ pūrvam āyann* eva tav' āntikam,
tena te sarvam ākhyātam, evam etan na saṃśayaḥ.
Kāmam astu tathā tāta tava Karṇa yath' ēcchasi.
varjayitvā tu me vajraṃ pravṛṇīṣva yath' ēcchasi!»

VAISAMPĀYANA uvāca:

20 Tataḥ Karṇaḥ prahr̥ṣṭas tu upasaṃgamyā Vāsavam
amoghāṃ śaktim abhyetya vavre sampūrṇa|mānasah.

KARṆA uvāca:

«Varmaṇā kuṇḍalābhyāṃ ca śaktim me dehi Vāsava
amoghāṃ śatru|saṃghānāṃ ghātanīm pṛtanā|mukhe.»

Tataḥ saṃcintya manasā muhūrtam iva Vāsavaḥ
śakty|artham pṛthivī|pāla Karṇam vākyaṃ ath" ābravīt:

«Kuṇḍale me prayacchasva varma c' āiva śarīra|jam
gr̥hāṇa Karṇa śaktim tvam anena samayena me.

Amoghā hanti śataśaḥ śatrūn mama kara|cyutā
punaś ca pāṇim abhyeti mama daityān vinighnataḥ.

25 S" ēyaṃ tava kara|prāptā hatv" āikaṃ ripum ūrjitam
garjantaṃ pratapantaṃ ca mām ev' āiṣyati sūta|ja.»

KARṆA uvāca:

«Ekam ev' āham icchāmi ripum hantum mahā|have
garjantaṃ pratapantaṃ ca yato mama bhayaṃ bhavet.»

SHAKRA said:

“From the Sun you knew that I was coming in advance—without a doubt, he told you everything. So, young Karna, wish according to your desire: with the exception of my thunderbolt, choose what you want.”

VAISHAM-PÁYANA said:

Thrilled, Karna then approached Vāsava, and 20
with a full heart chose the unerring spear.

KARNA said:

“Vāsava, for the armor and the earrings, give me the unerring spear that kills hosts of enemies on the battle-field.”

Then, ruler of the earth, as though considering in his mind for a moment, Vāsava said this to Karna with regard to the spear:

“Give me the earrings and the armor that was born with you, and you, Karna, take the spear—on this condition: Flung from my hand, my unerring spear kills enemies by the hundreds, as I demolish the *daityas*; then it returns to my hand. From your hand, once it has killed a single powerful, 25
roaring and burning enemy, it will come back to me, son of the *suta*.”

KARNA said:

“All I want is to kill in a great battle just the one roaring and burning enemy, who would endanger me.”

INDRA uvāca:

«Ekam haniṣyasi ripuṃ garjantaṃ balinaṃ raṇe
tvam tu yaṃ prārthayasy ekam rakṣyate sa mah”|ātmanā.
Yam āhur Veda|vidvāṃso varāham aparājitam
Nārāyaṇam acintyaṃ ca, tena Kṛṣṇena rakṣyate.»

KARṆA uvāca:

«Evam apy astu bhagavann eka|vīra|vadhe mama
amoghā. dehi me śaktiṃ yathā hanyām pratāpinam.
30 Utkṛtya tu pradāsyāmi kuṇḍale kavacaṃ ca te
nikṛtteṣu tu gātreṣu na me bībhatsatā bhavet.»

INDRA uvāca:

«Na te bībhatsatā Karṇa bhaviṣyati katham cana
vraṇās c’ āiva na gātreṣu yas tvam n’ ānṛtam icchasi.
Yādṛśas te pitur varṇas tejaś ca vadatām vara
tādṛśen’ āiva varṇena tvam Karṇa bhavitā punaḥ.
Vidyamāneṣu śastreṣu yady amoghām asaṃśaye
pramatto mokṣyase c’ āpi tvayy ev’ āiṣā paṭiṣyati.»

KARṆA uvāca:

«Saṃśayaṃ paramaṃ prāpya vimokṣye Vāsavīm imām
yathā mām āttha Śakra tvam; satyam etad bravīmi te.»

VAIŚAMPĀYANA uvāca:

35 Tataḥ śaktiṃ prajvalitām pratigṛhya viśaṃ pate
śastraṃ gṛhītvā niśitaṃ sarva|gātrāṇy akṛntata.

INDRA said:

“You shall kill one roaring, powerful enemy in battle, but the very one you want* is protected by the great soul, whom those who know the Veda call invincible Boar, and inconceivable Naráyana—he is protected by him, by Krishna.”

KARNA said:

“Even so, lord, let it unerringly kill a single hero for me. Give me the spear so I may destroy the burning one. I shall 30
cut off the earrings and armor, and give them to you. But when I have flayed my limbs, save me from being repulsive.”

INDRA said:

“Karna, you, who want nothing to do with lies, will not be in the least repulsive, and your limbs will show no blemish. The color and energy of your father shall again be your color, Karna, greatest of orators. But if, when you can make do with other weapons, you carelessly release the unerring spear, it will for certain fall on you.”

KARNA said:

“Just as you instruct me, Shakra, I shall release Indra’s spear only when facing the greatest danger. I am telling you the truth.”

VAISHAM·PÁYANA said:

Then, lord of the people, having accepted the blazing 35
spear, he took his sharpened sword and flayed all of his limbs.

Tato devā mānavā dānavās ca
nikṛntantaṃ Kaṇṇaṃ ātmānam evaṃ
dr̥ṣṭvā sarve siṃha|nādān praṇedur,
na hy asy' āsīn muḥkha|jo vai vikāraḥ.
Tato divyā dundubhayaḥ praṇeduh
papāt' ōccaiḥ puṣpa|varṣaṃ ca divyaṃ
dr̥ṣṭvā Kaṇṇaṃ śastra|saṃkṛta|gātraṃ
muḥś c' āpi smaya|mānaṃ nṛ|vīraṃ.
Tataś chitvā kavacaṃ divyaṃ aṅgāt
tath" āiv" ārdraṃ pradadau Vāsavāya
tath" ōtkṛtya pradadau kuṇḍale te
kaṇāt tasmāt karmaṇā tena «Kaṇṇaḥ»
Tataḥ Śakraḥ prahasan vañcayitvā
Kaṇṇaṃ loke yaśasā yojayitvā,
kṛtaṃ kāryaṃ Pāṇḍavānāṃ hi mene,
tataḥ paścād divaṃ ev' ōtpapāta.
40 Śrutvā Kaṇṇaṃ muṣitaṃ Dhārtaraṣṭra dīnāḥ
sarve bhagna|darpā iv' āsan.
tāṃ c' āvasthāṃ gamitaṃ sūta|putraṃ
śrutvā Pārthā jahṛṣuḥ kānana|sthāḥ.

JANAMEJAYA uvāca:

Kva|sthā vīraḥ Pāṇḍavās te babhūvuḥ?
kutaś c' āite śrutavantaḥ priyaṃ tat?
kiṃ v" ākāṛṣur dvādaśe 'bde vyatīte?
tan me sarvaṃ bhagavān vyākaroṭu.

And when the gods, men and *dánavas*
 Saw Karna flaying himself in that way,
 They roared a lion's roar,
 For the expression of his face did not change.
 Then at the sight of Karna,
 Whose limbs had been flayed by his own sword,
 Still smiling incessantly, a hero among men,
 Celestial drums were beaten,
 And a celestial rain of flowers poured from above.
 His divine armor cut from his body,
 He gave it still wet to Vāsava;
 And cutting off his earrings, he gave those too.
 And from this deed involving his ear, He is “Karna.”*
 So Shakra, having made Karna famous throughout
 the world,
 But having deceived him, smiled since he thought
 He had saved the Pándavas.
 And so he flew back to heaven.
 Hearing that Karna had been robbed,
 The sons of Dhrita-rashtra
 All became depressed, as though their pride had been
 broken.
 And hearing of that state the son of the *suta* had been
 reduced to,
 The sons of Pritha, living in the forest, rejoiced.

40

JANAM-EJAYA said:

Where were those Pándava heroes living,
 And from whom did they hear this good news?
 What did they do once the twelfth year had passed?
 Tell me all of it, lord.

VAISAMPĀYANA uvāca:

Labdhvā Kṛṣṇāṃ Saindhavaṃ drāvayitvā
vipraiḥ sārdhaṃ Kāmyakād* āśramāt te
Mārkaṇḍeyāc chrutavantaḥ purāṇaṃ
deva'ṛṣiṇāṃ caritaṃ vistareṇa
Pratyājagmuḥ sarathāḥ sānuyātrāḥ
sarvaiḥ sārdhaṃ sūdaḥpaurogavaiś ca
tataḥ puṇyaṃ Dvaitavanaṃ nṛ|vīrā
nistīry' ôgraṃ vanavāsaṃ samagram.*

VAISHAM·PÁYANA said:

Once the Sáindhava had been put to flight
And they had rescued Krishná;
Once they had heard in detail from Markandéya
About the ancient deeds of gods and seers,
Those heroes among men, with their priests,
Their chariots, their retinue,
With all their cooks and kitchen inspectors,
Returned from the Kámyaka hermitage to fair
Dvaita·vana,*
Their cruel term in the forest entirely discharged.

3.311–315

ABOUT THE DRILLING STICKS

JANAMEJAYA uvāca:

311.1

E VAM HṚTĀYĀM BHĀRYĀYĀM prāpya kleśam anuttamam
pratipadya tataḥ Kṛṣṇaṁ kim akurvata Pāṇḍavāḥ?

VAIŚAMPĀYANA uvāca:

Evam hṛtāyāṁ Kṛṣṇāyāṁ prāpya kleśam anuttamam
vihāya Kāmyakam rājā saha bhrātṛbhir Acyutaḥ
Punar Dvaitavanam ramyam ājagāma Yudhiṣṭhirah
svādu|mūla|phalam ramyam vicitrabahupādapam.
Anubhukta|phal'|āhārāḥ sarva eva mit'|āśanāḥ
nyavasan Pāṇḍavās tatra Kṛṣṇayā saha bhāryayā.

5 Vasan Dvaitavane rājā Kuntī|putro Yudhiṣṭhirah
Bhīmaseno 'rjunaś c' āiva Mādrī|putrau ca Pāṇḍavau
Brāhmaṇ'|ārthe parākrāntā dharm'|ātmāno yata|vratāḥ
kleśam ārcchanta vipulam sukh'|ōdarkam param|tapāḥ.
Tasmin prativasantas te yat prāpuḥ Kuru|sattamāḥ
vane kleśam sukh'|ōdarkam tat pravakṣyāmi te; śṛṇu!

Araṇī|sahitam mantham brāhmaṇasya tapasvinaḥ
mṛgasya gharṣamānasya viśaṇe samasajjata.

Tad ādāya gato rājams tvaramāṇo mahā|mṛgaḥ
āśram'|āntaritaḥ śīghram plavamāno mahā|javaḥ.

10 Hriyamāṇam tu tam dṛṣṭvā sa vipraḥ Kuru|sattama
tvārīto 'bhyāgamat tatra agni|hotra|parīpsayā.
Ajātaśatrum āsīnam bhrātṛbhiḥ sahitaṁ vane
āgamya brāhmaṇas tūrṇam saṁtaptas c' ēdam abravīt:

JANAM·EJAYA said:

AFTER THEY HAD SUFFERED the terrible affliction of 311.1
their wife's abduction, and had then recovered Kri-
shná, what did the Pándavas do next?

VAISHAM·PÁYANA said:

After they had suffered the terrible affliction of Krishná's
abduction, King Áchyuta and his brothers left Kámyaka.
Yudhi-shthira went again to delightful and pleasant Dvai-
ta·vana, with its sweet fruit and roots, its many and various
trees. All the Pándavas lived there with Krishná their wife,
eating sparingly, living on a diet of fruit. While staying in 5
Dvaita·vana, Kuntí's son, King Yudhi-shthira, Bhima·sena,
Árjuna and Madri's Pándava twin sons, law-spirited keepers
of strict vows, incinerators of the foe, took action on behalf
of a brahmin, and so fell into a great trouble that was to end
in happiness. I shall tell you about that trouble which was
to end in joy, which the best of Kurus suffered while living
in that wood—listen!

When a deer was rubbing itself, the two pieces of wood an
ascetic brahmin used for drilling his fire stuck to its antlers.
Moving at speed, the great deer, so very fleet, carried them
away, king—leaping swiftly, it vanished from the hermitage.
That brahmin, seeing them being carried off, best of Kurus, 10
approached there quickly, worrying about his *agni-hotra*.^{*}
Coming up quickly on Ajáta-shatru, sitting with his broth-
ers in the forest, the agitated brahmin said this:

«Araṇī|sahitaṃ manthaṃ samāsaktaṃ vanas|patau
mṛgasya gharṣamāṇasya viṣāṇe samasajjata.
Tam ādāya gato rājaṃs tvaramāṇo mahā|mṛgaḥ
āśramāt tvaritaḥ śīghraṃ plavamāṇo mahā|javaḥ.
Tasya gatvā padaṃ rajann āsādy ca mahā|mṛgam
agni|hotraṃ na lupyeta tad ānayata Pāṇḍavāḥ.»

15 Brāhmaṇasya vacaḥ śrutvā samtapto 'tha Yudhiṣṭhiraḥ
dhanur ādāya Kaunteyaḥ prādravad bhrātṛbhiḥ saha.
Sannaddhā dhanvinaḥ sarve prādravan nara|puṃgavāḥ
brāhmaṇ'|ārthe yatantas te śīghraṃ anvagaman mṛgam.
Karṇi|nālīka|nārācān utsṛjanto mahā|rathāḥ
n' āvidhyan Pāṇḍavās tatra paśyanto mṛgam antikāt.
Teṣāṃ prayatamānānāṃ n' ādrśyata mahā|mṛgaḥ.
apaśyanto mṛgaṃ śrāntā duḥkhaṃ prāptā manasvinaḥ.
Śītala|cchāyam āgamy nyagrodhaṃ gahane vane
kṣut|pipāsā|parit'|āṅgāḥ Pāṇḍavāḥ samupāviśan.

20 Teṣāṃ samupaviṣṭānāṃ Nakulo duḥkhitas tadā
abravīd bhrātaraṃ śreṣṭhaṃ amarṣāt Kuru|nandanam.
«N' āsmin kule jātu mamajja dharmo
na c' ālasyād artha|lopo babhūva ha.
anuttarāḥ sarva|bhūteṣu bhūyaḥ
saṃprāptāḥ smaḥ saṃśayaṃ kena rājan?»

YUDHIṢṬHIRA uvāca:

312.1 «N' āpadām asti maryādā na nimittaṃ na kāraṇam
dharmas tu vibhajaty artham ubhayoḥ puṇya|pāpayoḥ.»

“When a deer was rubbing itself, the two pieces of wood used for drilling the fire, which were attached to a tree, stuck to its antlers. Moving at speed, the great deer, so very fleet, carried them away, king—leaping swiftly, it rushed from the hermitage. Track the great deer, attack it, and bring them back, king, so that the agni-hotra, Pándavas, may not be destroyed.”

At the brahmin’s words, Yudhi-shthira was greatly agitated; the son of Kunti took up his bow, and rushed out together with his brothers. All the archers—bulls among men—equipped themselves and ran off, striving in the brahmin’s cause, swiftly following the deer. Seeing the deer nearby, the great warriors, the Pándavas, shot eared and iron arrows, and spears, but could not hit it. While they were trying, the great deer became invisible. Unable to see the beast, the clever men became tired and depressed. In the depths of the forest, the Pándavas reached the cool shade of a banyan tree. They sat down together, their bodies racked by hunger and thirst.

Then, while they were sitting, Nákula, depressed and indignant, said to his senior brother, the descendant of Kuru:

“In our house the Law never sets,
Nor does our purpose fail because of idleness.
Then why do we, so superior to all creatures,
Suffer such difficulty, king?”

YUDHI-SHTHIRA said:

“Misfortunes have no limit, ground or cause. But the law apportions them to the good and the bad alike.”

BHĪMA uvāca:

«Prātikāmy anayat Kṛṣṇaṁ sabhāyāṁ preṣyavat tadā
na mayā nihatas tatra, tena prāptāḥ sma saṁśayam.»

ARJUNA uvāca:

«Vācas tīkṣṇ” āsthi|bhedinyaḥ sūta|putreṇa bhāṣitāḥ
atitīkṣṇā mayā kṣāntās, tena prāptāḥ sma saṁśayam.»

SAHADEVA uvāca:

«Śakunis tvāṁ yad” ājaisīd akṣa|dyūtena Bhārata
sa mayā na hatas tatra, tena prāptāḥ sma saṁśayam.»

VAIŚAMPĀYANA uvāca:

5 Tato Yudhiṣṭhiro rājā Nakulaṁ vākyam abravīt:
«āruhya vṛkṣaṁ Mādreya nirīkṣasva diśo daśa.
Pānīyam antike paśya vṛkṣāṁś c’ āpy udak’|āśritān
ete hi bhrātaraḥ śrāntās tava tāta pipāsitāḥ.»

Nakulas tu «tath” êty» uktvā śīghraṁ āruhya pādapam
abravīd bhrātaraṁ jyeṣṭham abhivīkṣya samantataḥ:
«Paśyāmi bahulān rājan vṛkṣān udaka|saṁśrayān
sārasānāṁ ca nirhrādam; atr’ ôdakam asaṁśayam.»

Tato ’bravīt satya|dhṛtiḥ Kuntī|putro Yudhiṣṭhiraḥ:
«gaccha saumya tataḥ śīghraṁ tūrṇaṁ pānīyam ānaya.»

10 Nakulas tu «tath” êty» uktvā bhrātur jyeṣṭhasya śāsanāt
prādravad yatra pānīyaṁ śīghraṁ c’ āiv’ ānvaḥpadyata.
Sa dṛṣṭvā vimalaṁ toyaṁ sārasaiḥ parivāritam
pātu|kāmas tato vācam antarīkṣāt sa śuśruve:

BHIMA said:

“We are in difficulty because, when that servant brought Krishná like a slave to the assembly, I did not kill him on the spot.”

ÁRJUNA said:

“We are in difficulty because I tolerated the acid-sharp, bone-piercing words uttered by the *suta*’s son.*”

SAHA·DEVA said:

“We are in difficulty because, when Shákuni defeated you at dice, Bhárata, I did not kill him on the spot.”

VAISHAM·PÁYANA said:

Then King Yudhi-shthira said to Nákula: “Climb a tree, 5
Madréya, and scan the ten directions. Look for water nearby, or even for trees that grow near water, for these brothers of yours, dear man, are tired and thirsty.”

Agreeing, Nákula quickly climbed a tree, looked all around, and said to his eldest brother: “King, I can see plenty of trees that grow near water, and there’s the screeching of cranes. There has to be water here.”

Then Kuntí’s son, Yudhi-shthira, fixed in truth, said: “So, gentle brother, go swiftly, swiftly, and fetch water to drink.”

“So be it,” said Nákula to his elder brother’s instructions, 10
and ran toward the water, coming upon it swiftly. At the sight of the unpolluted water, surrounded by cranes, he wanted to drink, but then, from above, he heard a voice:

YAKṢA uvāca:

«Mā tāta sāhasaṃ kāṛṣīr. mama pūrva|parigrahaḥ.
praśnān uktvā tu Mādreya tataḥ piba harasva ca.»
Anādṛtya tu tad vākyam Nakulaḥ su|pipāsitaḥ
apibac chītaḥ toyam, pītvā ca nipapāta ha.

Cirāyamāṇe Nakule Kuntī|putro Yudhiṣṭhiraḥ
abravīd bhrātaraṃ vīraṃ Sahadevaṃ ariṃ|damam:

15 «Bhrātā hi cirāyati naḥ Sahadeva tav' āgrajah
tath" āiv' ānaya sodaryaṃ, pānīyaṃ ca tvam ānaya.»

Sahadevas tath" ēty uktvā tāṃ diśaṃ pratyapadyata,
dadarśa ca hataṃ bhūmau bhrātaraṃ Nakulaṃ tadā.
Bhrātr|śok'ābhisam̐taptas tṛṣayā ca prapīḍitaḥ
abhidudrāva pānīyaṃ. tato vāg abhyabhāṣata:
«Mā tāta sāhasaṃ kāṛṣīr. mama pūrva|parigrahaḥ.
praśnān uktvā yathā kāmam pibasva ca harasva ca.»
Anādṛtya tu tad vākyam Sahadevaḥ pipāsitaḥ
apibac chītaḥ toyam, pītvā ca nipapāta ha.

20 Ath' ābravīt sa Vijayaṃ Kuntī|putro Yudhiṣṭhiraḥ:
«bhrātaraḥ te cira|gatau Bībhatso śatru|karśana.
Tau c' āiv' ānaya, bhadraṃ te! pānīyaṃ ca tvam ānaya.
tvam hi na tāta sarveṣāṃ duḥkhitānāṃ apāśrayaḥ.»

Evam ukto Guḍākeśaḥ pragṛhya sa|śaraṃ dhanuḥ
āmukta|khaḍgo medhāvī tat saraḥ pratyapadyata.
Tataḥ puruṣa|śārdūlau pānīya|haraṇe gatau
tau dadarśa hatau tatra bhrātaraḥ śveta|vāhanaḥ.

The *yaksha* said:

“Don’t act too hastily, friend. This has been mine from ancient times. When you have answered my questions, Ma-dréya, then you can drink and carry.” But Nákula was very thirsty and ignored those words. He drank the cool water, and having drunk he dropped down dead.

When Nákula took a long time, Kuntí’s son, Yudhi-sh-thira, said to his heroic brother, Saha-deva, the enemy conqueror: “Saha-deva, our brother, who was born just before 15 you, has been gone for a long time. So go and fetch your twin, and bring back some water.”

Saha-deva agreed and set out in that direction; and then he saw his brother Nákula dead on the ground. Burning with grief for his brother, and tortured by thirst, he rushed toward the water. Then the voice spoke: “Don’t act too hastily, friend. This has been mine from ancient times. When you have answered my questions, then you can drink and carry as you wish.” But Saha-deva was thirsty and ignored those words. He drank the cool water, and having drunk he dropped down dead.

Then Kuntí’s son, Yudhi-shthira, said to Vījaya: “Árjuna, 20 harasser of your enemies, your brothers have been gone for a long time. If you will, go and fetch them, and bring back some water. For you, dear brother, are the refuge of us all in affliction.”

At this request, judicious Guda-kesha took his bow and arrows, and with his sword unsheathed set out for the lake. So the one whose horses are white saw the two brothers who had gone to fetch water, tigers among men, lying there stricken. Seeing them as though asleep, Kuntí’s son, a lion of

Prasuptāv iva tau dṛṣṭvā nara|siṃhaḥ su|duḥkhiṭaḥ
dhanur udyamya Kaunteyo vyalokayata tad vanam.

- 25 N' āpaśyat tatra kiṃ cit sa bhūtam asmin mahā|vane.
savya|sācī tataḥ śrāntaḥ pānīyaṃ so 'bhyadhāvata.

Abhidhāvaṃs tato vākyam antarikṣāt sa śúśruve:
«kim āsīdasi? pānīyaṃ n' āitac chakyaṃ balāt tvayā.
Kaunteya yadi praśnāṃs tām may" ōktān pratipatsyase
tataḥ pāsyasi pānīyaṃ hariṣyasi ca Bhārata.»

- Vāritas tv abravīt Pārtho: «dṛśyamāno nivāraya
yāvad bāṇair vinirbhinnāḥ punar n' āivaṃ vadiṣyasi!»
Evam uktvā tataḥ Pārthaḥ śarair astr'ānumantritaiḥ
pravavarṣa dīśaṃ kṛtsnāṃ śabda|vedhaṃ ca darśayan.
30 Karṇi|nālīka|nārācān utsṛjan Bharata'rṣabha
sa tv amoghān iṣūn muktvā tṛṣṇay" ābhiprapīḍitaḥ
Anekair iṣu|saṃghātair antarikṣaṃ vavarṣa ha.

YAKṢA uvāca:

«kiṃ vighātena te Pārtha? praśnān uktvā tataḥ piba.
Anuktvā ca piban praśnān pītv" āiva na bhaviṣyasi.»
evam uktas tataḥ Pārthaḥ savya|sācī Dhanam|jayah
Avijñāy' āiva tām vācam pītv" āiva nipapāta ha.

ath' ābravīd Bhīmasenaṃ Kuntī|putro Yudhiṣṭhiraḥ:
«Nakulaḥ Sahadevaś ca Bībhatsuś ca paraṃ|tapa
ciraṃ gatās toya|hetor na c' āgacchanti Bhārata.

- 35 Tāṃś c' āiv' ānaya, bhadraṃ te! pānīyaṃ ca tvam ānaya.»

a man, was greatly grieved. Raising his bow, he looked about the forest. In this great forest he did not see a single creature. 25
Then, tired, the left-handed archer ran toward the water.

As he ran he heard words from the sky: “Why do you approach? You won’t be able to take this water by force. If, son of Kuntí, you answer these questions I’ll ask, then, Bhárata, you shall drink and fetch the water.”

Impeded, Partha said: “Stop me by showing yourself! So, shot through by my arrows, you won’t speak such words again!” So saying, Partha sprayed the entire area with magic arrows, showing his ability to target by sound alone. Shoo- 30
ting eared and iron arrows, and spears, bull of the Bharatas, releasing his unerring arrows, he was tortured by thirst. He had sprayed the sky with many swarms of arrows.

The *yaksha* said:

“Why strike back, Partha? Answer the questions and then you can drink. But if you drink and haven’t answered the questions, as soon as you touch so much as a drop, you’ll die.” Addressed in this way, Partha Dhanam-jaya, the left-handed archer, ignored such words, drank and dropped down dead.

Then Kuntí’s son, Yudhi-shthira, said to Bhima-sena: “Nákula, Saha-deva and Árjuna, have been gone a long time looking for water, and are not coming back, Bhárata, incinerator of the foe. If you will, go and fetch them, and bring 35
back some water.”

Bhīmasenas «tath” êty» uktvā tām diśaṃ pratyapadyata
Yatra te puruṣa|vyāghrā bhrātaro ’śya nipātītāḥ.
tān dr̥ṣṭvā duḥkhito Bhīmas tṛṣayā ca prapīḍitāḥ
Amanyata mahā|bāhuḥ: «karma tad yakṣa|rakṣasām.
sa cintayām āsa tadā: yoddhavyaṃ dhruvam adya vai.»
«Pāsyāmi tāvat pānīyam iti». Pārtho vṛk’|ôdarah
tato ’bhyadhāvat pānīyaṃ pipāsuh puruṣa’|r̥ṣabhaḥ.

YAKṢA uvāca:

- «Mā tāta sāhasaṃ kārṣīr. mama pūrva|parigrahaḥ.
praśnān uktvā tu Kaunteya tataḥ piba harasva ca.»
40 Evam uktas tadā Bhīmo yakṣeṇ’ āmita|tejasā
avijñāy’ āiva* tān praśnān pītv’ āiva nipapāta ha.
Tataḥ Kuntī|suto rājā vicintya puruṣa’|r̥ṣabhaḥ
samutthāya mahā|bāhur dahyamānena cetasā
Vyapeta|jana|nirghoṣaṃ praviveśa mahā|vanam
rurubhīś ca varāhaiś ca pakṣibhīś ca niṣevitam
Nīla|bhāsvara|varṇaiś ca pādapair upaśobhitam
bhramarair upagītaṃ ca pakṣibhīś ca mahā|yaśāḥ.
Sa gacchan kānane tasmin hema|jāla|pariṣkṛtaṃ
dadarśa tat saraḥ śrīmān Viśvakarma|kṛtaṃ yathā
45 Upetaṃ nalinī|jālaiḥ sindhuvāraiś ca vetasaiḥ*
ketakaiḥ karavīraiś ca pippalaiś c’ āiva saṃvṛtaṃ.
śram’|ārtas tad upāgamyā saro dr̥ṣṭv’ ātha vismitāḥ.

VAISAMPĀYANA uvāca:

- 313.1 Sa dadarśa hatān bhrātṛn loka|pālān iva cyutān
yugānte samanuprāpte Sakra|pratima|gauravān.
Vinikīrṇa|dhanur|bāṇaṃ dr̥ṣṭvā nihataṃ Arjunam
Bhīmasenaṃ yamau c’ āiva nirviceṣṭān gat’|āyusaḥ

Bhima-sena agreed, and set out for that place where those tigerish men, his brothers, had fallen. Seeing them, Bhima was distressed, and tortured by thirst. Great Arm thought: “This is the work of *yakshas* or *rákshasas*.” He realized then that he would certainly have to fight that day. “But before that I shall drink the water.” So thinking, wolf-bellied Partha, bull of a man, ran thirstily to the water.

The *yaksha* said:

“Don’t act too hastily, friend. This has been mine from ancient times. When you have answered my questions, son of Kuntí, then you can drink and carry.” Thus addressed 40
by the *yaksha*, whose energy was measureless, Bhima then ignored those questions, drank and dropped down dead.

Then Kuntí’s son, the strong-armed king, deliberated, and arose with his mind on fire. He entered the great forest, inhabited by deer and boar and birds, where human sound had ceased. It was made beautiful by trees the color of light and dark; the celebrated man was sung to by bees and birds. Walking in that forest, he saw the beautiful lake, surrounded 45
by nets of gold, as though made by Vishva-karman. It was covered with interlaced lotuses, Negundo lilies, reeds, *ké-takas*, oleanders and fig trees. He had approached the lake wearily, but once he had seen it he was amazed.

VAISHAM-PÁYANA said:

He saw his dead brothers, as weighty as Shakra, fallen 313.1
like the world’s guardians at the end of a world age. Seeing Árvjuna, his bow and arrows scattered, Bhima-sena and the twins motionless and lifeless, he sighed long and hot, bathed in tears of grief. Seeing all those brothers lying dead,

Sa dīrgham uṣṇaṃ niḥśvasya śoka|bāṣpa|pariplutaḥ
tān dr̥ṣṭvā patitān bhrāt̥ṇ sarvāṃś cintā|samanvitaḥ
Dharma|putro mahā|bāhur vilalāpa suvistaram:

«nanu tvayā mahā|bāho prati|jñātaṃ Vṛkodara:

- 5 ‹Suyodhanasya bhetsyāmi gadayā sakthinī raṇe!›
vyarthaṃ tad adya me sarvaṃ tvayi vīre nipātite
Mah”|ātmani mahā|bāho Kurūṇāṃ kīrti|vardhane.
manuṣya|sambhavā vāco vidharminyaḥ pratiśrutāḥ.
Bhavatāṃ, divya|vācas tu tā bhavantu kathaṃ mṛṣā?
devāś c’ āpi yad” āvocan sūtaka tvāṃ Dhanamjaya:
‹Sahasr’|ākṣād an|avaraḥ Kunti putras tav’ ēti› vai
uttare Pāriyātre ca jagur bhūtāni sarvaśaḥ:
‹Vipranaṣṭāṃ śriyaṃ c’ āiṣāṃ āhartā punar añjasā
n’ āsya jetā raṇe kaś cid, ajetā n’ āiṣa kasya cit.›

- 10 So ’yaṃ mṛtyu|vaśaṃ yātaḥ kathaṃ Jiṣṇur mahā|balaḥ?
ayaṃ mam’ āśāṃ samhatya śete bhūmau Dhanamjaya
Āśritya yaṃ vayaṃ nāthaṃ duḥkhāny etāni sehima.
raṇe pramattau vīrau ca sadā śatrūṇi barhaṇau
Kathaṃ ripu|vaśaṃ yātau Kuntī|putrau mahā|balau
yau sarv’|āstr’|āpratihatāu Bhīmasena|Dhanamjayau?
Aśma|sāra|mayam nūnam hṛdayaṃ mama durhṛdaḥ
yamau yad etau dr̥ṣṭv” ādya patitau n’ āvadīryate.

Śāstra|jñā deśa|kāla|jñās tapo|yuktāḥ kriy”|ānvitāḥ
akṛtvā sadṛśaṃ karma kiṃ śedhvaṃ puruṣa’|rṣabhāḥ?

- 15 Avikṣata|śarīrāś| c’ āpy apramṛṣṭa|śarāsanāḥ
asaṃjñā bhuvi saṅgamyā kiṃ śedhvaṃ aparājitaḥ?»

Great Arm, the son of Dharma, was full of care; vehemently, he lamented:

“Surely, Great Arm Vrikódara, you vowed: ‘With a mace 5
I shall smash Suyódhana’s thighs in battle!’ All that is now
useless for me, Great Arm, booster of the fame of the Kurus,
since you, the great-souled hero, have fallen. The promises
that men produce may transgress the Law. Very well, how
can divine utterances be in vain? Even when the gods said
of you at your birth, Dhanam·jaya: ‘Your son, Kuntí, is not
inferior to Indra of a thousand eyes!’ And in the northern
Pariyátra mountains, all beings sang: ‘And he shall quickly
restore these people’s lost glory. No one shall beat him in
battle, and there is no one he shall not beat.’

Then how has Jishnu, whose power is so great, fallen 10
into the power of death? Dhanam·jaya lies on the ground,
killing my hope—the protector on whom we depended
while enduring such miseries. How have those heroes, the
mighty sons of Kuntí, Bhima·sena and Dhanam·jaya, reck-
less in battle, ever tearing their enemies, who repelled every
weapon, fallen into the power of the enemy? Surely my
wicked heart is made of iron, since, seeing these two prone,
it does not split.

Bulls among men, you know scripture, time and place,
you are wedded to asceticism, and practice ritual—what’s
the good of lying down when you haven’t performed the
required action? What’s the good of coming together un- 15
conquered, and lying senseless on the earth, with your bows
unbroken, and your bodies unhurt?”

Sānūn iv' ādreḥ saṁsuptān dṛṣṭvā bhrātṛin mahā|matih
sukhaṁ prasuptān pravinnaḥ khinnaḥ kaṣṭaṁ daśaṁ gataḥ.
«Evam ev' ēdam ity» uktvā dharm|ātmā sa nar'|ēśvaraḥ
śoka|sāgara|madhya|stho dadhyau kāraṇam ākulah.
Iti|kartavyatām c' ēti deśa|kāla|vibhāga|vit
n' ābhipeḍe mahā|bāhuś cintayāno mahā|matih.
Atha saṁstabhya dharm'|ātmā tad" ātmānaṁ tapaḥ|sutaḥ
evaṁ vilapya bahudhā dharma|putro Yudhiṣṭhiraḥ

20 Buddhyā vicintayām āsa vīrāḥ kena nipātitaḥ:

«N' āiṣāṁ śastra|prahāro 'sti. padaṁ n' ēh' āsti kasya cit.
bhūtaṁ mahad idaṁ manye bhrātaro yena me hatāḥ.
Ek'|āgraṁ cintayiṣyāmi, pītvā vetsyāmi vā jalam.
syāt tu Duryodhanen' ēdam upāṁśu|vihitaṁ kṛtam,
Gāndhāra|rāja|racitaṁ satataṁ jihva|buddhinā
yasya kāryam akāryam vā samam eva bhavaty uta.
Kas tasya viśvased vīro duṣ|kṛter akṛt'|ātmanaḥ
atha vā puruṣair gūḍhaiḥ prayogo 'yaṁ dur|ātmanaḥ?

25 Bhaved iti» mahā|buddhir bahudhā tad acintayat.

tasy' āsīn na viṣeṇ' ēdam udakaṁ dūṣitaṁ yathā.
«Mṛtānām api c' āiteṣāṁ vikṛtaṁ n' āiva jāyate
mukha|varṇāḥ prasannā me bhrātṛṇām ity» acintayat.
«Ek'|āikaśaś c' āugha|balān imān puruṣa|sattamān
ko 'nyaḥ pratisamāseta kāl'|āntaka|Yamād ṛte?»
Etena vyavasāyena tat toyam vyavagāḍhavan,
gāhamānaś ca tat toyam antarikṣāt sa śuśruve:

Seeing his brothers sleeping happily, like slumbering mountain ridges, high-minded Yudhi-shthira, sweating, was filled with pain. Saying, “So that’s the way it is. . . ,” the soul of the Law, the lord of men, confounded, and marooned on an ocean of grief, sought to establish the cause. And so reflecting, the mighty-armed and clever man, who knew the divisions of time and place, could not decide what was to be done. Then, the son of the Law, the soul of the Law, Yudhi-shthira, the son of austerity, who had lamented in many ways, rallied himself, and reflected in his mind on who had felled the heroes.

“There is no mark of a weapon upon them, and no trace of anyone else. I suppose this is a mighty being that has slain my brothers. I shall ponder this intently—or I shall drink the water and know. But it may be that what has been done was arranged secretly by Duryódhana, and produced, as always, by the Gandhára king* with the crooked mind. What hero would put his trust in that man of unfashioned soul and wicked behavior, for whom right and wrong are one and the same? Or this may be a device of that wicked soul employing hidden henchmen. So it was that that most intelligent man thought about it in many ways. It seemed to him that the water was not fouled with poison, since, although they were dead, there was no sign of disfigurement: “My brothers’ complexions are clear,” he thought. “Who else except Yama—all-destroying time—could be a match, one by one, for these supreme men, who had the power of a flood?” With this decided, he plunged into the water; and while he was immersing himself, he heard a voice from the sky:

YAKṢA uvāca:

«Ahaṃ bakāḥ śaivala|matsya|bhakṣo.
nītā mayā preta|vaśaṃ tav' ānujāḥ.
tvaṃ pañcamo bhavitā rāja|putra
na cet praśnān pṛcchato vyākaroṣi.

30 Mā tāta sāhasaṃ kārṣīr. mama pūrva|parigrahaḥ.
praśnān uktvā tu Kaunteya tataḥ piba harasva ca.»

YUDHIṢṬHIRA uvāca:

«Rudrāṇaṃ vā Vasūṇaṃ vā Marutāṃ vā pradhāna|bhāk,
pṛcchāmi, ko bhavān devo? n' āitac chakuninā kṛtam.
Himavān Pāriyātraś ca Vindhyo Malaya eva ca
catvāraḥ parvatāḥ kena pātītā bhuri|tejasāḥ?
Atīva te mahat karma kṛtaṃ ca balināṃ vara.
yān na devā na gandharvā n' āsurās ca na rākṣasāḥ
Viṣaḥeraṇ mahā|yuddhe kṛtaṃ te tan mah"ādbhutam.
na te jānāmi yat kāryaṃ n' ābhijānāmi kāṅkṣitam.

35 Kautūhalaṃ mahaj jātaṃ sādharmaṃ c' āgataṃ mama
yen' āsmi udvigna|hṛdayaḥ samutpanna|śīro|jvaraḥ.
Pṛcchāmi bhagavaṃs tasmāt: ko bhavān iha tiṣṭhati?»

YAKṢA uvāca:

«yakṣo 'ham asmi, bhadraṃ te! n' āsmi pakṣī jale|caraḥ.
May"āite nihataḥ sarve bhrātaras te mah"āujasaḥ.»

The *yaksha* said:

“I am a crane living on duckweed and fish.

It is I who have brought your brothers

Under the power of death.

You’ll make a fifth, prince,

If you don’t answer the questions I ask.

Don’t act too hastily, friend. This has been mine from 30
ancient times. When you have answered my questions, son
of Kuntí, then you can drink and carry.”

YUDHI-SHTHIRA said:

“Who are you, I ask? A god? The greatest of the Rudras,
Vasus or Maruts? A bird could not have done this. By whom
have the four most glorious mountains—Himálaya, Pari-
yátra, Vindhya and Málaya*—been overthrown? You have
done a very great deed, mightiest of the mighty! You have
performed a great wonder on those whom neither gods, *gan-*
dhárvas, anti-gods nor demons could overcome in mighty
battle. I don’t know your business, and I don’t know your 35
intention. I am full of a great curiosity, and I am very afraid.
I ask you therefore, respectfully, you, who have sorrowed
my heart, and given me a feverish headache, who are you,
standing here?”

The *yaksha* said:

“I am, dear sir, a *yaksha*, and not a water bird. I felled all
your mighty brothers.”

VAISAMPĀYANA uvāca:

tatas tām aśivāṃ śrutvā vācaṃ sa paruṣ'ākṣarām
 Yakṣasya bruvato rājann upakramya tadā sthitaḥ.
 virūp'ākṣaṃ mahā|kāyaṃ yakṣaṃ tāla|samucchrayam
 Jvalan'|ārka|pratīkāśam adhr̥ṣyaṃ parvat'ōpamam
 vṛkṣam āśritya tiṣṭhantaṃ dadarśa Bharata'rṣabhaḥ
 40 Megha|gambhīra|nādena tarjayaṃtaṃ mahā|svanam.

YAKṢA uvāca:

«ime te bhrātaro rājan vāryamāṇā may" āsakṛt
 Balāt toyam jhīrṣantas tato vai mṛditā mayā.
 na peyam udakaṃ rājan prāṇān iha parīpsatā.
 Pārtha mā sāhasaṃ kārṣīr. mama pūrva|parigrahaḥ.
 praśnān uktvā tu Kaunteya tataḥ piba harasva ca.»

YUDHIṢṬHIRA uvāca:

«Na c' āhaṃ kāmaya yakṣa tava pūrva|parigraham.
 kāmam n' āitat praśamsanti santo hi puruṣaḥ sadā.
 Yad" ātmanā svam ātmānaṃ praśamset puruṣaḥ prabho*
 yathā|prajñam tu te praśnān pratīvakṣyāmi. pṛccha mām!»

YAKṢA uvāca:

45 «Kiṃ svid ādityam unnayati? ke ca tasy' ābhitaś carāḥ?
 kaś c' ānam astaṃ nayati? kasmimś ca pratīṣṭhati?»

YUDHIṢṬHIRA uvāca:

«Brahm" ādityam unnayati. devās tasy' ābhitaś carāḥ.
 dharmaś c' āstaṃ nayati ca. satye ca pratīṣṭhati.»

VAISHAM·PÁYANA said:

So, king, hearing the harsh and pernicious words spoken by the *yaksha*, he approached and stood there. The bull of the Bharatas saw the *yaksha* settled on a tree, standing like a mountain, unassailable, like fire or the sun, as high as a palm tree, big-bodied, with deformed eyes, making a threatening noise, deep as the rumbling of a thundercloud. 40

The *yaksha* said:

“I repeatedly stopped these, your brothers, king, as they tried to remove the water by force: I killed them. Those here who wish to live should not drink this water, king! Don’t act too hastily, Partha. This has been mine from ancient times. When you have answered my questions, son of Kuntí, then you can drink and carry.”

YUDHI-SHTHIRA said:

“*Yaksha*, I don’t covet your ancient property; in any case, people never approve of that. As a person esteems himself through himself, so I shall answer your questions, my lord, according to my insight. Ask me!”

The *yaksha* said:

“What makes the sun rise? And what moves about him? 45
What makes him set? And on what is he founded?”

YUDHI-SHTHIRA said:

“Brahman makes the sun rise. The gods move about him. The Law makes him set. And he is founded on truth.”

YAKṢA uvāca:

«Kena svic chrotriyo bhavati? kena svid vindate mahat?
kena svid dvitīyavān bhavati rājan? kena ca buddhimān?»

YUDHIṢṬHIRA uvāca:

«Śrutena śrotriyo bhavati. tapasā vindate mahat.
dhṛtyā dvitīyavān bhavati. buddhimān vṛddhaśevayā.»

YAKṢA uvāca:

«Kiṃ brāhmaṇānām devatvaṃ?
kaś ca dharmah satām iva?
kaś c' âiṣām mānuṣo bhāvaḥ?
kim eṣām asatām iva?»

YUDHIṢṬHIRA uvāca:

50 «Svādhyāya eṣām devatvaṃ. tapa eṣām satām iva.
maraṇam mānuṣo bhāvaḥ. parivādo 'satām iva.»

YAKṢA uvāca:

«Kiṃ kṣatriyāṇām devatvaṃ? kaś ca dharmah satām iva?
kaś c' âiṣām mānuṣo bhāvaḥ? kim eṣām asatām iva?»

YUDHIṢṬHIRA uvāca:

«Iṣv|astram eṣām devatvaṃ. yajña eṣām satām iva.
bhayaṃ vai mānuṣo bhāvaḥ. parityāgo 'satām iva.»

The *yaksha* said:

“By what does one become learned? By what does one attain the great? Through what, king, can one have a second? And by what does one acquire judgment?”

YUDHI-SHATHIRA said:

“By instruction one becomes learned. By asceticism one attains the great. Through resolution one can have a second. By serving the elders one acquires judgment.”

The *yaksha* said:

“What is the divinity of brahmins? What way of life do they share with the good? What is their human nature? What do they share with the bad?”

YUDHI-SHATHIRA said:

“Vedic study is their divinity, asceticism what they share 50 with the good; being mortal is their human nature, slander what they share with the bad.”

The *yaksha* said:

“What is the divinity of warriors? What way of life do they share with the good? What is their human nature? What do they share with the bad?”

YUDHI-SHATHIRA said:

“The bow is their divinity, sacrifice what they share with the good; fear is their human nature, desertion what they share with the bad.”

YAKṢA uvāca:

«Kim ekaṃ yajñīyaṃ sāma? kim ekaṃ yajñīyaṃ yajuḥ?
kā c' âikā vṛṇute yajñam? kām yajño n' âtivartate?»

YUDHIṢṬHIRA uvāca:

«Prāṇo vai yajñīyaṃ sāma. mano vai yajñīyaṃ yajuḥ.
vāg ekā vṛṇute yajñam. tām yajño n' âtivartate.»

YAKṢA uvāca:

55 «Kiṃ svid āvapatām śreṣṭham?
kiṃ|svin nivapatām varam?
kiṃ svit pratiṣṭhamānānām,
kiṃ|svit prasavatām varam?»

YUDHIṢṬHIRA uvāca:

«Varṣam āvapatām śreṣṭham. bījam nivapatām varam.
gāvaḥ pratiṣṭhamānānām, putraḥ prasavatām varaḥ.»

YAKṢA uvāca:

«Indriy'ârthān anubhavan buddhimān loka|pūjitaḥ
saṃmataḥ sarva|bhūtānām ucchvasan ko na jīvati?»

The *yaksha* said:

“What is the one sacrificial chant? What is the one sacrificial formula? What one thing covers the sacrifice? What one thing does the sacrifice not exceed?”

YUDHI-SHTHIRA said:

“Breath is the sacrificial chant, mind the sacrificial formula. Speech is the one thing that covers the sacrifice, and that is the thing the sacrifice does not exceed.”

The *yaksha* said:

“What is the best for those cultivating? What is the best 55
for those sowing? What is best for those dwelling, for those
begetting?”

YUDHI-SHTHIRA said:

“Rain is the best for the cultivating; seed is the best for the sowing. Cows are the best for those dwelling, a son for those begetting.”

The *yaksha* said:

“Who experiences the objects of the senses, is intelligent, honored in the world, respected by all beings, breathing, but not alive?”

YUDHIṢṬHIRA uvāca:

«Devat”|âtithi|bhṛtyānām pitṛṇām ātmanaś ca yaḥ
na nirvapati pañcānām ucchvasan na sa jīvati.»

YAKṢA uvāca:

«Kiṃ svid gurutaraṃ bhūmeḥ?
kiṃ svid uccataraṃ ca khāt?
kiṃ svid chīghrataraṃ vāyoḥ?
kiṃ svid bahutaraṃ tṛṇāt?»

YUDHIṢṬHIRA uvāca:

60 «Mātā gurutarā bhūmeḥ. khāt pit” ôccataras tathā.
manaḥ śīghrataraṃ vātāc. cintā bahutarī tṛṇāt.»

YAKṢA uvāca:

«Kiṃ svit suptaṃ na nīmiṣati? kiṃ svij jātaṃ na copati?
kasya svidd hṛdayaṃ n’ āsti? kiṃ svid vegena vardhate?»

YUDHIṢṬHIRA uvāca:

«Matsyaḥ supto na nīmiṣaty. aṇḍaṃ jātaṃ na copati.
āśmano hṛdayaṃ n’ āsti. nadī vegena vardhate.»

YAKṢA uvāca:

«Kiṃ svit pravasato mitraṃ? kiṃ svin mitraṃ gr̥he sataḥ?
āturasya ca kiṃ mitraṃ? kiṃ svin mitraṃ mariṣyataḥ?»

YUDHIṢṬHIRA uvāca:

«Sārthaḥ pravasato mitraṃ. bhāryā mitraṃ gr̥he sataḥ.
āturasya bhiṣaṇ mitraṃ. dānaṃ mitraṃ mariṣyataḥ.»

YUDHI-SHTHIRA said:

“One who makes no offering to the five—gods, guests, dependents, ancestors, himself—is breathing but not alive.”

The *yaksha* said:

“What is heavier than the earth, higher than heaven, faster than the wind, more numerous than grass?”

YUDHI-SHTHIRA said:

“The mother is weightier than the earth, and the father 60
higher than heaven; the mind is faster than the wind, and
cares more numerous than grass.”

The *yaksha* said:

“What does not shut its eyes when asleep? What does not stir when born? What has no heart? What increases by rushing?”

YUDHI-SHTHIRA said:

“A fish does not shut its eyes when asleep. An egg doesn't stir when born. A stone has no heart. A river increases by rushing.”

The *yaksha* said:

“What is the friend of the traveller? What is the friend of the one at home? What is the friend of the sick? What is the friend of the dying?”

YUDHI-SHTHIRA said:

“A caravan is the friend of the traveller. A wife is the friend of the one at home. A doctor the friend of the sick. Charity is the friend of the dying.”

YAKṢA uvāca:

- 65 «Ko 'tithiḥ sarva|bhūtānām?
kiṃ svid dharmam sanātanam?
amṛtaṃ kiṃ svid rāj'|ēndra?
kiṃ svit sarvam idaṃ jagat?»

YUDHIṢṬHIRA uvāca:

«Atithiḥ sarva|bhūtānām agniḥ. somo gav"|āmṛtam.
sanātano 'mṛto dharmo. vāyuḥ sarvam idaṃ jagat.»

YAKṢA uvāca:

Kiṃ svid eko vicarate? jātaḥ ko jāyate punaḥ?
kiṃ svidd himasya bhaiṣajyam? kiṃ svid āvapanam mahat?

YUDHIṢṬHIRA uvāca:

«Sūrya eko vicarati. candramā jāyate punaḥ.
agnir himasya bhaiṣajyam. bhūmir āvapanam mahat.»

YAKṢA uvāca:

«Kiṃ svid eka|padaṃ dharmyam?
kiṃ svid eka|padaṃ yaśaḥ?
kiṃ svid eka|padaṃ svargyam?
kiṃ svid eka|padaṃ sukham?»

YUDHIṢṬHIRA uvāca:

- 70 «Dākṣyam eka|padaṃ dharmyam.
dānam eka|padaṃ yaśaḥ.
satyam eka|padaṃ svargyam.
śīlam eka|padaṃ sukham.»

YAKṢA uvāca:

«Kiṃ svid ātmā manuṣyasya? kiṃ svid daiva|kṛtaḥ sakhā?
upajīvanam kiṃ svid asya? kiṃ svid asya parāyaṇam?»

The *yaksha* said:

“Who is the guest of all beings? What is the Eternal Law? 65
What is the nectar of immortality, king of kings? What is
this whole universe?”

YUDHI-SHATHIRA said:

“Fire is the guest of all beings. Soma is immortal cow-
milk. The Eternal Law is immortality. Wind is the whole
universe.”

The *yaksha* said:

What travels alone? Who is born again? What is the rem-
edy against snow? What is the great vessel?

YUDHI-SHATHIRA said:

“The sun travels alone. The moon is born again. Fire is
the remedy against snow. The earth is the great vessel.”

The *yaksha* said:

“What in a word is virtuous? What in a word is fame?
What in a word leads to heaven? What in a word is happi-
ness?”

YUDHI-SHATHIRA said:

“In a word, industry is virtuous. In a word, giving is fame. 70
In a word, truth leads to heaven. In a word, good conduct
is happiness.”

The *yaksha* said:

“What is the self of a man? What is the friend made by
fate? What supports his life? What is his final resort?”

YUDHIṢṬHIRA uvāca:

«Putra ātmā manuṣyasya. bhāryā daiva|kṛtaḥ sakhā.
upajīvanam ca parjanya. dānam asya parāyaṇam.»

YAKṢA uvāca:

«Dhanyānām uttamaṁ kiṁ svid
dhanānām syāt kiṁ uttamam?
lābhānām uttamaṁ kiṁ syāt?
sukhānām syāt kim uttamam?»

YUDHIṢṬHIRA uvāca:

«Dhanyānām uttamaṁ dākṣyaṁ.
dhanānām uttamaṁ śrutam.
lābhānām śreya ārogyaṁ.
sukhānām tuṣṭir uttamā.»

YAKṢA uvāca:

75 «Kaś ca dharmāḥ paro loka? kaś ca dharmāḥ sadā|phalaḥ?
kiṁ niyāmya na śocanti? kaiś ca saṁdhir na jīryate?»

YUDHIṢṬHIRA uvāca:

«Ānṛsaṁsyaṁ paro dharmas. trayī|dharmāḥ sadā|phalaḥ.
mano yāmya na śocanti. saṁdhiḥ sadbhir na jīryate.»

YAKṢA uvāca:

«Kiṁ nu hitvā priyo bhavati? kiṁ nu hitvā na śocati?
kiṁ nu hitvā” ārthavān bhavati? kiṁ nu hitvā sukhī bhavet?»

YUDHI-SHTHIRA said:

“A son is the self of a man. A wife is the friend made by fate. The rain cloud supports his life. Charity is his final resort.”

The *yaksha* said:

“What is the greatest of riches? What is the greatest of possessions? What is the greatest of profitable things? What is the greatest of agreeable things?”

YUDHI-SHTHIRA said:

“Skill is the greatest of riches. Learning is the greatest of possessions. Being healthy is the greatest of profitable things. Contentment is the greatest of agreeable things.”

The *yaksha* said:

“What is the highest Law in the world? What Law always 75
bears fruit? What doesn’t cause them grief when controlled?
The bond with whom cannot decay?”

YUDHI-SHTHIRA said:

“Absence of cruelty is the highest Law in the world. The Vedic law always bears fruit. The mind doesn’t cause them grief when controlled. The bond with the good cannot decay.”

The *yaksha* said:

“One becomes friendly through renouncing what? One does not grieve through renouncing what? One becomes wealthy through renouncing what? One may become happy through renouncing what?”

YUDHIṢṬHIRA uvāca:

«Mānaṃ hitvā priyo bhavati. krodhaṃ hitvā na śocati.
kāmaṃ hitvā” ārthavān bhavati. lobhaṃ hitvā sukhī bhavet.»

YAKṢA uvāca:

Kim|arthaṃ brāhmaṇe dānaṃ? kim|arthaṃ naṭa|nartake?
kim|arthaṃ c’ āiva bhṛtyeṣu? kim|arthaṃ c’ āiva rājasu?

YUDHIṢṬHIRA uvāca:

80 Dharm’|ārthaṃ brāhmaṇe dānaṃ,
yaśo|’rthaṃ naṭa|nartake.
bhṛtyeṣu bharaṇ’|ārthaṃ vai.
bhay’|ārthaṃ c’ āiva rājasu.

YAKṢA uvāca:

«Kena svid āvṛto lokah? kena svin na prakāśate?
kena tyajati mitrāṇi? kena svargaṃ na gacchati?»

YUDHIṢṬHIRA uvāca:

«Ajñānen’ āvṛto lokas tamasā na prakāśate.
lobhāt tyajati mitrāṇi. saṅgāt svargaṃ na gacchati.»

YAKṢA uvāca:

«Mṛtaḥ kathaṃ syāt puruṣah?
kathaṃ rāṣṭraṃ mṛtaṃ bhavet?
śrāddhaṃ mṛtaṃ kathaṃ ca syāt?
kathaṃ yajño mṛto bhavet?»

YUDHI-SHTHIRA said:

“By renouncing pride one becomes friendly. By renouncing anger one does not grieve. By renouncing desire one becomes wealthy. By renouncing greed one becomes happy.”

The *yaksha* said:

What is the purpose of giving to brahmins? To dancers and actors? To servants? And to kings?

YUDHI-SHTHIRA said:

One gives to brahmins for religious merit; to dancers and 80
actors for fame; to servants to support them; to kings out
of fear.

The *yaksha* said:

“Because of what is the world hidden? Because of what
does it not become visible? Because of what are friends
abandoned? Because of what does one not go to heaven?”

YUDHI-SHTHIRA said:

“Because of ignorance the world is hidden. Because of
the constituent of darkness it does not appear. Because of
greed friends are abandoned. Because of wordly attachment
one does not go to heaven.”

The *yaksha* said:

“How can a man be dead? How can a kingdom be dead?
How can a ritual for the dead be dead? How can a sacrifice
be dead?”

YUDHIŚṬHIRA uvāca:

«Mṛto daridraḥ puruṣo. mṛtaṃ rāṣṭram arājakam.
mṛtaṃ aśrotriyaṃ śrāddham. mṛto yajñas tv adakṣiṇaḥ.»

YAKṢA uvāca:

85 «Kā dik? kim udakaṃ proktaṃ?
kim annaṃ? kiṃ ca vai viṣam?
śrāddhasya kālam ākhyāhi,
tataḥ piba harasva ca.»

YUDHIŚṬHIRA uvāca:

«Santo dig. jalam ākāśaṃ. gaur annaṃ. prārthanā viṣam.
śrāddhasya brāhmaṇaḥ kālaḥ. kathaṃ vā yakṣa manyase?»

YAKṢA uvāca:

«Tapaḥ kiṃ|lakṣaṇaṃ proktaṃ? ko damaś ca prakīrtitaḥ?
kṣamā ca kā parā proktā? kā ca hrīḥ parikīrtitā?»

YUDHIŚṬHIRA uvāca:

«Tapaḥ svadharma|vartitvaṃ. manaso damanaṃ damaḥ.
kṣamā dvandva|sahiṣṇutvaṃ. hrīr akārya|nivartanam.»

YAKṢA uvāca:

«Kiṃ jñānaṃ procyate rājan? kaḥ śamaś ca prakīrtitaḥ?
dayā ca kā parā proktā? kiṃ c' ājavam* udāhṛtaṃ?»

YUDHI-SHTHIRA said:

“A poor man is dead. A kingdom without a king is dead.
A ritual for the dead without a learned brahmin is dead.
And a sacrifice without a fee for the priests is dead.”

The *yaksha* said:

“What is the right direction? What is called water? What 85
food, and what poison? Tell me the time for the ritual for
the dead. Then you can drink and carry.”

YUDHI-SHTHIRA said:

“The good are the right direction. Space is water, the cow
is food, begging is poison. A brahmin is the time for the
ritual for the dead.* Or what do you think, *yaksha*?”

The *yaksha* said:

“What is said to be the distinguishing characteristic of
asceticism? What is called self-restraint? What is known as
the highest forbearance? And what is called shame?”

YUDHI-SHTHIRA said:

“Living according to your inherent duty is asceticism.
Subduing the mind is self-restraint. Forbearance is the abil-
ity to support opposites. Shame is giving up improperly.”

The *yaksha* said:

“What is said to be knowledge, king? What is called
peace? What is said to be the highest compassion? What is
called rectitude?”

YUDHIṢṬHIRA uvāca:

90 «Jñānaṃ tattv'ārtha|sambodhaḥ. śamaś citta|praśāntatā.
dayā sarva|sukh'āiśitvam. ārjayaṃ sama|cittatā.»

YAKṢA uvāca:

«Kaḥ śatrur durjayaḥ? puṃsāṃ kaś ca vyādhir anantakaḥ?
kīdṛśaś ca smṛtaḥ sādhuḥ? asādhuh kīdṛśaḥ smṛtaḥ?»

YUDHIṢṬHIRA uvāca:

«Krodhaḥ sudurjayaḥ śatrur. lobho vyādhir anantakaḥ.
sarva|bhūta|hitaḥ sādhuḥ. asādhur nirdayaḥ smṛtaḥ.»

YAKṢA uvāca:

«Ko moho procyate rājan? kaś ca mānaḥ prakīrtitaḥ?
kim ālasyaṃ ca vijñeyaṃ? kaś ca śokaḥ prakīrtitaḥ?»

YUDHIṢṬHIRA uvāca:

«Moho hi dharma|mūḍhatvaṃ.
mānas tv ātm'ābhimānitā.
dharma|niṣkriyat" ālasyaṃ.
śokas tv ajñānam ucyate.»

YAKṢA uvāca:

95 «Kiṃ sthairyam ṛṣibhiḥ proktaṃ?
kiṃ ca dhairyam udāhṛtaṃ?
snānaṃ ca kiṃ paraṃ proktaṃ?
dānaṃ ca kim ih' ōcyate?»

YUDHIṢṬHIRA uvāca:

«Sva|dharme sthiraṭā sthairyam. dhairyam indriya|nigrahaḥ
snānaṃ mano|mala|tyāgo. dānaṃ vai bhūta|rakṣaṇam.»

YUDHI-SHTHIRA said:

“Knowledge is understanding of the nature of reality. 90
Peace is a composed mind. Compassion is wishing well in
all directions. Rectitude is a balanced mind.”

The *yaksha* said:

“What enemy is invincible? And what is an unending
disease for man? What kind of person is recalled as honest?
What kind as dishonest?”

YUDHI-SHTHIRA said:

“Anger is a most invincible enemy, greed is an unending
disease. An honest person is recalled as one well disposed
toward all beings, a dishonest person as cruel.”

The *yaksha* said:

“What is called delusion, king? And what is called pride?
What is known as idleness? And what is called grief?”

YUDHI-SHTHIRA said:

“Delusion is confusion concerning the Law. Pride is self-
conceitedness; idleness neglect of duties. Grief is called ig-
norance.”

The *yaksha* said:

“What do the seers call stability? What is fortitude called? 95
What is the unsurpassed bath? What is liberality?”

YUDHI-SHTHIRA said:

“Stability is sticking to one’s inherent duty, fortitude is
controlling the senses, the unsurpassed bath is washing away
the mind’s impurities, and liberality is protecting creatures.”

YAKṢA uvāca:

«Kaḥ paṇḍitaḥ pumāñ jñeyo? nāstikaḥ kaś ca ucyate?
ko mūrkhah? kaś ca kāmah syāt? ko matsara iti smṛtaḥ?»

YUDHIṢṬHIRA uvāca:

«Dharma|jñāḥ paṇḍito jñeyo. nāstiko mūrkhā ucyate.
kāmaḥ saṃsāra|hetuś ca. hr̥t|tāpo matsaraḥ smṛtaḥ.»

YAKṢA uvāca:

«Ko 'hañkāra iti proktaḥ. kaś ca dambhaḥ prakīrtitaḥ?
kiṃ tad daivaṃ paraṃ proktaṃ. kiṃ tat paśunyaṃ ucyate?»

YUDHIṢṬHIRA uvāca:

100 «Mah"ājñānam ahañkāro.
dambho dharmo dhvaj'ōcchrayaḥ.
daivaṃ dāna|phalaṃ proktaṃ.
paśunyaṃ para|dūṣaṇam.»

YAKṢA uvāca:

«Dharmaś c' ārthaś ca kāmaś ca para|para|virodhinaḥ.
eṣāṃ nitya|viruddhānāṃ katham ekaṭra saṅgamaḥ?»

YUDHIṢṬHIRA uvāca:

«Yadā dharmāś ca bhāryā ca para|para|vaś'ānugau
tadā dharm'ārtha|kāmaṇāṃ trayāṇāṃ api saṅgamaḥ.»

YAKṢA uvāca:

«Akṣayo narakah kena prāpyate Bharata'rṣabha?
etaṃ me pr̥cchataḥ praśnaṃ tac chīghraṃ vaktum arhasi!»

The *yaksha* said:

“What man should be thought learned? Who is called an atheist? Who is called stupid? What causes desire? What is envy?”

YUDHI-SHATHIRA said:

“One who knows the Law is thought learned. A stupid person* is called an atheist, an atheist is called stupid. Desire is caused by the cycle of rebirth, and heart’s anguish is envy.”

The *yaksha* said:

“What is called egoism? What is called hypocrisy? What is the best thing to come from the gods? What is calumny?”

YUDHI-SHATHIRA said:

“Great ignorance is egoism. Hypocrisy is the raising of a religious banner. The fruit of giving is said to come from the gods. Calumny is disparaging others.” 100

The *yaksha* said:

“Law, profit and desire are opposed to one another. How can these perpetual opposites come together in the same place?”

YUDHI-SHATHIRA said:

“When Law and a wife are submissive to each other, then the triad of Law, profit and desire come together.”

The *yaksha* said:

“Bull of the Bharatas, who goes to imperishable hell? Answer my question swiftly!”

YUDHIṢṬHIRA uvāca:

«Brāhmaṇaṃ svayam āhūya yācamānam akiñcanam
 paścān 'n' āst' iti' yo brūyāt so 'kṣayaṃ narakam vrajet.
 105 Vedeṣu dharma|śāstreṣu mithyā yo vai dvi|jātiṣu
 deveṣu pitṛ|dharmeṣu so 'kṣayaṃ narakam vrajet.
 Vidyamāne dhane lobhād dāna|bhoga|vivarjitaḥ
 paścān 'n' āst' iti' yo brūyāt so 'kṣayaṃ narakam vrajet.»

YAKṢA uvāca:

«Rājan kulena vṛttena svādhyāyena śrutena vā
 brāhmaṇyaṃ kena bhavati? prabrūhy etat suniścitam!»

YUDHIṢṬHIRA uvāca:

«Śṛṇu yakṣa! kulaṃ tāta na svādhyāyo na ca śrutam
 kāraṇaṃ hi dvi|jātve ca; vṛttam eva, na saṃśayaḥ.
 Vṛttaṃ yatnena saṃrakṣyaṃ brāhmaṇena viśeṣataḥ.
 akṣīṇa|vṛtto na kṣīṇo vṛttatas tu hato hataḥ.
 110 Paṭhakāḥ pāṭhakāś c' āiva ye c' ānye śāstra|cintakāḥ
 sarve vyasanino mūrkhā; yaḥ kriyāvān sa paṇḍitaḥ.
 Catur|vedo 'pi dur|vṛttaḥ sa sūdrād atiricyate.
 yo 'gnihotra|paro dāntaḥ sa brāhmaṇa iti smṛtaḥ.»

YUDHI-SHTHIRA said:

“He who voluntarily summons a destitute brahmin asking for a gift, and then tells him there is nothing for him, is cast into an imperishable hell. He who acts improperly with regard to the Vedas, the Law Manuals, the twice-born, gods and the rites due to the fathers is cast into an imperishable hell. He who has wealth but, because of his greed, doesn’t give or enjoy it, and then denies that he has anything, is cast into an imperishable hell.” 105

The *yaksha* said:

“By what, king, does one become a brahmin—birth, behavior, study or learning? Say for certain!”

YUDHI-SHTHIRA said:

“Listen, dear *yaksha*, neither birth, study nor learning make one a brahmin. It’s behavior alone, without a doubt! A brahmin, especially, should take pains to guard his behaviour. The man whose conduct does not fail is not corrupted, but one can be undone again and again in line with one’s behavior. Teachers and taught, and others who study the texts, all work hard at being stupid; it’s the man who performs religious rites who is a learned authority. Even a man who knows the four Vedas is inferior to a servant* if his behavior is bad. It is the restrained man, who concentrates on the offering into the fire, who is designated a brahmin.” 110

YAKṢA uvāca:

«Priya|vacana|vādī kiṃ labhate?
 vimṛśita|kārya|karaḥ kiṃ labhate?
 bahu|mitra|karaḥ kiṃ labhate?
 dharme rataḥ kiṃ labhate? kathaya!»

YUDHIṢṬHIRA uvāca:

«Priya|vacana|vādī priyo bhavati.
 vimṛśita|kārya|karo 'dhikaṃ jayati.
 bahu|mitra|karaḥ sukhaṃ vasate.
 yaś ca dharma|rataḥ sa gatiṃ labhate.»

YAKṢA uvāca:

«Ko modate? kim āścaryaṃ? kaḥ panthāḥ? kā ca vārttikā?
 vada me caturaḥ praśnān, mṛtā jīvantu bāndhavāḥ.»

YUDHIṢṬHIRA uvāca:

115 «Pañcame 'hani ṣaṣṭe vā śākaṃ pacati sve gṛhe
 an|ṛṇī c' āpravāsī ca sa vāri|cara modate.
 Ahany ahani bhūtāni gacchant' īha Yam'|ālayam
 śeṣāḥ sthāvaram icchanti. kim āścaryaṃ ataḥ param?
 Tarko 'pratiṣṭhaḥ, śrutayo vibhinnā,
 n' âika ṛṣir yasya mataṃ pramāṇam,
 dharmasya tattvaṃ nihitaṃ guhāyām.
 mahā|jano yena gataḥ sa panthāḥ.
 Asmin mahā|moha|maye kaṭāhe

The *yaksha* said:

What does the utterer of pleasant words attain?
What is to be gained by the man who performs his
actions after consideration?
What does the man who has made many friends
obtain?
What does the man devoted to the Law attain? Speak!

YUDHI-SHTHIRA said:

The utterer of pleasant words becomes popular;
The man who performs his actions after consideration
acquires an abundance;
The man who has made many friends lives happily;
And the man devoted to the Law attains a good rebirth.

The *yaksha* said:

“Who is happy? What is quite extraordinary? What is
the path? And what is the news? Answer my four questions,
and your dead brothers shall live.”

YUDHI-SHTHIRA said:

“The man who, O water-goer, on the fifth or sixth day, 115
cooks vegetables in his own home, who has no debts and is
not in exile, is truly happy. Day after day creatures here go to
Yama’s realm; the rest go on wanting something permanent.
What could be more extraordinary than that?

Reasoning has no foundation,
The revealed texts contradict one another,
There is not one sage whose opinion is authoritative,
The truth concerning the Law is hidden in a cave.
The way the great have gone—that is the path.
In this boiler made from delusion,

sūry' | āgninā rātri | div' | êndhanena
māsa' | rtu | darvī | parighaṭṭanena
bhūtāni kālāḥ pacat' īti vārttā.»

YAKṢA uvāca:

«Vyākhyātā me tvayā praśnā yathā tathyaṃ paraṃ | tapa.
puruṣaṃ tv idānīm vyākhyāhi yaś ca sarva | dhanī naraḥ.»

YUDHIṢṬHIRA uvāca:

120 «Divyaṃ spṛśati bhūmiṃ ca śabdaḥ puṇyena karmaṇā.
yāvat sa śabda bhavati tāvat puruṣa ucyate.
Tulye priy' | āpriye yasya sukha | duḥkhe tath' āiva ca
atīt' | ānāgate c' ōbhe sa vai sarva | dhanī naraḥ.»

YAKṢA uvāca:

«Vyākhyātāḥ puruṣo rājan yaś ca sarva | dhanī naraḥ
tasmāt tvam ekaṃ bhrātṛṇāṃ yam icchasi sa jīvatu.»

YUDHIṢṬHIRA uvāca:

«Śyāmo ya eṣa rakt' | ākṣo bṛhac | chāla iv' ōtthitaḥ
vyūḍh' | ōrasko mahā | bāhur Nakulo yakṣa jīvatu.»

YAKṢA uvāca:

«Priyas te Bhīmaseno 'yam, Arjuno vaḥ parāyaṇam.
sa kasmān Nakulo rājan sāpatnaṃ jīvam icchasi?
125 Yasya nāga | sahasreṇa daśa | samkhyena vai balam
tulyaṃ taṃ Bhīmam utsṛjya Nakulaṃ jīvam icchasi?

With the sun as its fire,
and days and nights as its kindling,
With the months and seasons as its stirring ladle,
Time cooks beings—that is the news.”

The *yaksha* said:

“You have answered my questions correctly, incinerator of the foe. Tell me now, who is a man, and what man possesses all riches?”

YUDHI-SHTHIRA said:

“The report of a good action touches heaven and earth: 120
as long as that report lasts one is called a man. The man for whom pleasure and pain are the same, and happiness and misery, and both the past and the future, possesses all riches.”

The *yaksha* said:

“King, you have told me who is a man, and what man possesses all riches. So one of your brothers will live—you choose.”

YUDHI-SHTHIRA said:

“The dark one with red eyes, shot up like a great *shala* tree, broad-chested and mighty-armed—Nákula. Let him live, *yaksha*.”

The *yaksha* said:

“Bhima-sena is dear to you, this Árjuna is the support of you all; why, king, do you want Nákula, a half brother, to live? Giving up Bhima, whose strength is equal to a herd 125
of ten thousand elephants, you want Nákula to live? People say that he, Bhima-sena, is dear to you. Then what kind of

Tath' âinaṃ manujāḥ prāhur Bhīmasenaṃ priyaṃ tava
atha ken' ânubhāvena sâpatnaṃ jīvaṃ icchasi?
Yasya bāhu|balaṃ sarve Pāṇḍavāḥ samupāsate
Arjunaṃ tam apāhāya Nakulaṃ jīvaṃ icchasi?»

YUDHIṢṬHIRA uvāca:

«Dharma eva hato hanti, dharmo rakṣati rakṣitaḥ.
tasmād dharme na tyajāmi, mā no dharmo hato 'vadhāt.
Ānṛśaṃsyam paro dharmāḥ param'ārthāc ca me matam.
ānṛśaṃsyam cikīrṣāmi: Nakulo yakṣa jīvatu.
130 Dharma|śīlaḥ sadā rājā iti mām mānavā viduḥ.
sva|dharmān na caliṣyāmi; Nakulo yakṣa jīvatu.
Kuntī c' āiva tu Mādrī ca dve bhārye tu pitur mama
ubhe saputre syātām vai iti me dhīyate matiḥ.
Yathā Kuntī tathā Mādrī, viśeṣo n' āsti me tayoh
mātr̥bhyāṃ samam icchāmi: Nakulo yakṣa jīvatu.»

YAKṢA uvāca:

«Tasya te 'rthāc ca kāmāc ca ānṛśaṃsyam param matam
tasmāt te bhrātaraḥ sarve jīvantu Bharata'rṣabha.»

VAIŚAMPĀYANA uvāca:

314.1 Tatas te yakṣa|vacanād udatiṣṭhanta Pāṇḍavāḥ
kṣut|pipāse ca sarveṣāṃ kṣaṇena vyagacchatām.

YUDHIṢṬHIRA uvāca:

«Sarasy ekena pādena tiṣṭhantam aparājitam
pr̥cchāmi ko bhavān devo? na me yakṣo mato bhavān.
Vasūnām vā bhavān eko Rudrāṇām atha vā bhavān
atha vā Marutām śreṣṭho vajrī vā tridaś'ēśvaraḥ?

feeling is it that makes you want your half brother alive? Abandoning Árvjuna, on the strength of whose arms all the Pándavas depend, you want Nákula to live?”

YUDHI-SHTHIRA said:

“The Law hurt, the Law hurts: protected, it protects. Therefore, that the Law may not abandon us, I don’t abandon the Law. Compassion I consider the highest Law, superior even to the highest goal. My wish is to practice compassion: *yaksha*, let Nákula live! People know this of me: that the king is ever the Law personified. I shall not stray from my inherent duty: *yaksha*, let Nákula live! Kuntí and Madri were my father’s two wives: my wish is that they should both have sons. As is Kuntí, so is Madri: for me there is no difference between them. I want the same for both my mothers: *yaksha*, let Nákula live!” 130

The *yaksha* said:

“Since you regard compassion as superior to profit or pleasure, all your brothers shall live, bull of a Bharata.”

VAISHAM-PÁYANA said:

Then, because of the *yaksha*’s words, the Pándavas stood up, and the hunger and thirst of them all disappeared in an instant. 314.1

YUDHI-SHTHIRA said:

“What god are you, I ask, standing on one leg in a pool, unconquerable? I can’t think you’re a *yaksha*. Are you one of the Vasus or Rudras, or the best of the Maruts, or the lord of the gods, the thunderbolt-wielder*? My brothers here are the conquerors of hundreds and thousands—I don’t see

- Mama hi bhrātara ime sahasra|śata|yodhinaḥ
 taṃ yodhaṃ na prapaśyāmi yena sarve nipātitaḥ.
 5 Sukhaṃ pratiprabuddhānāṃ indriyaṇy upalakṣaye.
 sa bhavān suhrdo 'smākam atha vā naḥ pitā bhavān?»

YAKṢA uvāca:

- «Ahaṃ te janakas tāta Dharmo mṛdu|parākrama
 tvāṃ didṛkṣur anuprāpto; viddhi mām Bharata'|rṣabha.
 Yaśaḥ satyaṃ damaḥ śaucam ārjayaṃ hrīr acāpalam
 dānaṃ tapo brahmacaryam ity etās tanavo mama.
 Ahimṣā samatā śāntis tapaḥ śaucam amatsaraḥ
 dvārāṇy etāni me viddhi, priyo hy asi sadā mama.
 Diṣṭyā pañcasu rakto 'si, diṣṭyā te ṣaṭ|padī jītā,
 dve pūrve madhyame dve ca dve c' ānte sām̐parāyike.
 10 Dharmo 'ham iti bhadraṃ te! jijñāsus tvāṃ ih' āgataḥ.
 ānṛṣaṃsyena tuṣṭo 'smi varam dāsyāmi te 'nagha.
 Varam vṛṇīṣva rāj'|ēndra dātā hy asmi tav' ānagha
 ye hi me puruṣā bhaktā na teṣāṃ asti durgatiḥ.»

YUDHIṢṬHIRA uvāca:

«Araṇi|sahitaṃ yasya mṛgo hy ādāya gacchati
 tasy' āgnayo na lupyeran, prathamō 'stu varo mama.»

DHARMA uvāca:

«Araṇi|sahitaṃ tasya brāhmaṇasya hṛtaṃ mayā
 mṛga|veṣeṇa Kaunteya jijñās" |ārthaṃ tava prabho.»

VAISAMPĀYANA uvāca:

«Dadān' ity» eva bhagavān uttaraṃ pratyapadyata.
 «anyaṃ varaya, bhadraṃ te! varam tvam amar' |ōpama.»

that warrior who can slay them all. I can see that their senses 5
have been sweetly awakened—are you, lord, our friend? Or
are you our father?”

The *yaksha* said:

“My son, so mild in your power, I am your father, the
Law. Know that I have come because I wanted to see you,
bull of the Bharatas. Fame, truth, self-control, purity, hon-
esty, modesty, steadiness, liberality, asceticism, chastity—
these are my bodies. Nonviolence, equanimity, peace, as-
ceticism, purity, lack of envy —know that these are my
doors. You are ever dear to me. It is fortunate that you are
devoted to the five,* it is fortunate that you have conquered
the six states—two early, two between, two at the end, lead- 10
ing to the next world. Honor be yours. I am the Law, come
here to examine you. I am pleased by your compassion: I
shall give you a gift, blameless man. Lord of kings, blameless
man, choose a gift, for I shall give it. Nothing bad happens
after death to those men who are devoted to me.”

YUDHI-SHTHIRA said:

“May the fire ritual of the brahmin whose fire sticks the
deer carried away not be disrupted. Let that be my first gift.”

The LAW said:

“Lord Kauntéya, in the guise of a deer I took the brah-
min’s fire sticks in order to test you.”

VAISHAM-PÁYANA said:

“I give it!” said the lord in reply. “Honor to you! Choose
another gift, man like an immortal.”

YUDHIṢṬHIRA uvāca:

- 15 Varṣāṇi dvādaś' āraṇye trayodaśam upasthitam.
tatra no n' ābhijānīyur vasato manuḥ kva cit.

VAIŚAMPĀYANA uvāca:

- «Dadān' ity' eva bhagavān uttaraṃ pratyapadyata.
bhūyaś c' āśvāsyaṃ āsa Kaunteyaṃ satya|vikramam:
«Yady api svena rūpeṇa cariṣyatha mahīm imām
na vo vijñāsyate kaś cit triṣu lokeṣu Bhārata.
Varṣaṃ trayodaśam idaṃ mat|prasādāt Kur'ūdvaḥ
Virāṭa|nagare gūḍhā avijñātās cariṣyatha.
Yad vaḥ saṃkalpitaṃ rūpaṃ manasā yasya yādṛśam
tādṛśam tādṛśam sarve chandato dhārayiṣyatha.
20 Araṇi|śahitaṃ c' êdaṃ brāhmaṇāya prayacchata
jijñās' |ārthaṃ mayā hy etad āhṛtaṃ mṛga|rūpiṇā.
Pravṛṇiṣ' āparaṃ saumya varam, iṣṭaṃ dadāni te.
na tṛpyāmi nara|śreṣṭha prayacchan vai varāṃs; tayā
Tṛtīyaṃ gr̥hyatāṃ putra varam apratimaṃ mahat.
tvaṃ hi mat|prabhavo rājan Viduraś ca mam' āṃśajaḥ.»

YUDHIṢṬHIRA uvāca:

«Deva|devo mayā dṛṣṭo bhavān sākṣāt sanātanaḥ
yaṃ dadāsi varam tuṣṭas taṃ grahiṣyāmy ahaṃ pitaḥ.
Jayeyaṃ lobha|mohau ca krodhaṃ c' āhaṃ sadā vibho
dāne tapasi satye ca mano me satataṃ bhavet.»

DHARMA uvāca:

- 25 «Upapanno guṇaiḥ etaiḥ svabhāven' āsi Pāṇḍava
bhavān dharmāḥ punaś c' āiva yath' |ōktaṃ te bhaviṣyati.»

YUDHI-SHTHIRA said:

We have been twelve years in the forest, and the thirteenth 15
is starting. Wherever we dwell, may men fail to recognize
us there.

VAISHAM-PÁYANA said:

“I give it!” said the lord in reply. And again he reassured
Kauntéya, whose prowess was truth. “Even if you wander
this earth in your own shape, Bhárata, no one in the three
worlds will recognize you. By my grace, offspring of the
Kurus, you shall spend this thirteenth year in Viráta’s city,
hidden and unrecognized. Whatever appearance each of
you proposes, that you shall all assume, according to your
desire. And return these fire sticks to the brahmin, for, in 20
order to examine you, they were borne away by me in the
form of a deer. Choose another gift, excellent man—I shall
give you what you desire. I am not yet satisfied, best of men,
with giving gifts to you. Take a third, immeasurably great
gift, my son. For you, king, were born of me, and Vídura
of a portion of me.”

YUDHI-SHTHIRA said:

“Eternal lord, god of gods, I have seen you with my own
eyes. I am satisfied to take whatever gift you give me, father.
Lord, may I conquer greed, delusion and anger forever. May
my mind be always on liberality, asceticism and truth.”

The LAW said:

“You are endowed with these qualities by your own na- 25
ture, Pándava. You are the Law lord—what you asked for
you shall have.”

VAISAMPĀYANA uvāca:

Ity uktv” āntardadhe dharmo bhagavāḥ loka|bhāvanah
sametāḥ Pāṇḍavāś c’ āiva sukha|suptā manasvinaḥ.

Upetya c’ āśramaṃ vīrāḥ sarva eva gata|klamāḥ
āraṇeyaṃ dadus tasmai brāhmaṇāya tapasvine.

Idaṃ samutthāna|samāgataṃ mahat
pituś ca putrasya ca kīrti|vardhanam
paṭhan naraḥ syād vijit’|ēndriyo vaśī
sa|putra|pautraḥ śata|varṣa|bhāg bhavet.
Na c’ āpy adharme na suhr̥d|vibhedane
para|sva|hāre para|dāra|marśane
kadarya|bhāve na ramen manaḥ sadā
nr̥ṇām sad|ākhyānam idaṃ vijānatām.

VAISAMPĀYANA uvāca:

315.1 Dharmeṇa te ’bhyanujñātāḥ Pāṇḍavāḥ satya|vikramāḥ
ajñāta|vāsaṃ vatsyantaś channā varṣaṃ trayodaśam
Upopaviṣṭā vidvāṃsaḥ sahitāḥ saṃśita|vrataḥ
ye tad|bhaktā vasanti sma vana|vāse tapasvinaḥ.

Tān abruvan mah”|ātmānaḥ sthitāḥ prāñjalayas tadā
abhyanuñjāpayiṣyantas taṃ nivāsaṃ dhṛta|vrataḥ:

«Viditaṃ bhavatām sarvaṃ Dhārtarāṣṭrair yathā vayam
chadmanā hr̥ta|rājyāś c’ ānyāś ca bahuśaḥ kṛtāḥ.

5 Uṣitāś ca vane kṛcche vayaṃ dvādaśa vatsarān
ajñāta|vāsa|samayaṃ śeṣaṃ varṣaṃ trayodaśam.

VAISHAM·PÁYANA said:

Having said this, the Law, the blessed lord who promotes the welfare of the worlds, disappeared, and the high-minded Pándavas slept together peacefully. Refreshed, the heroes all returned to the hermitage, and gave the fire sticks to that ascetic brahmin.

The man whose senses are controlled,
Who is master of himself,
Who tells this fame-enhancing story of the recovery,
and the reunion of father and son,
Shall live for a hundred years with his sons and
grandsons.

And men who know this true story
Shall never take delight in unlawfulness,
Splitting up friends, taking another's property,
Adultery or miserliness.

VAISHAM·PÁYANA said:

Dismissed by the Law, the Pándavas, whose prowess was 315.1
truth, preparing to spend their thirteenth year disguised and
unrecognized, seated themselves close to the wise ascetics,
whose vows were strict, and who, through devotion, had
been living in the forest with them.

Then, sitting with folded hands, the great-spirited men
spoke to them, wanting them to assent to the end of the
way of life to which they had been vowed:

“How the Dharta-rashtras deprived us of our kingdom
through deceit, and did many other things, is all known to
you. We have lived a difficult life in the forest for twelve 5
years: the thirteenth year, which we have to spend unrec-

Tad vatsyāmo vayaṃ channās, tad anujñātum arhatha.
 Suyodhanaś ca duṣṭ'ātmā Karṇaś ca saha|Saubalaḥ
 Jānanto viṣamaṃ kuryur asmāsv atyanta|vairiṇaḥ
 yukt'ācārāś ca yuktāś ca paurasya svaljanasya ca.
 Api nas tad bhaved bhūyo yad vayaṃ brāhmaṇaiḥ saha
 samastāḥ sveṣu rāṣṭreṣu sva|rājya|sthā bhavemahi?»

VAISAMPĀYANA uvāca:

- Ity uktvā duḥkha|śok'ārtaḥ śucir dharma|sutas tadā
 saṃmūrchito 'bhavad rājā s'|āśru|kaṇṭho Yudhiṣṭhiraḥ.
 10 'Tam ath' āśvāsayan sarve brāhmaṇā bhrātr̥bhiḥ saha.
 atha Dhaumyo 'bravīd vākyam mah"ārthaṃ nr̥patiṃ tadā:
 «Rājan vidvān bhavān dāntaḥ satya|saṃdho jit'ēndriyaḥ.
 n' āivaṃ|vidhāḥ pramuhyanti narāḥ kasyāṃ cid āpadi.
 Devair apy āpadaḥ prāptāś channaiś ca bahuśas tathā
 tatra tatra sapatnānām nigraḥ'ārthaṃ mah"ātmabhiḥ.
 Indreṇa Niṣadhān prāpya giri|prasth'āśrame tadā
 channen' ōṣya kṛtaṃ karma dviṣatām ca vinigrahe.
 Viṣṇun" āśva|śiraḥ prāpya tath" Adityām nivatsyatā
 garbhe vadh'ārthaṃ daityānām ajñāten' ōṣitaṃ ciraṃ.
 15 Prāpya vāmana|rūpeṇa pracchannaṃ Brahma|rūpiṇā
 Baler yathā hṛtaṃ rājyaṃ vikramais tac ca te śrutam.
 Huṛ'āśanena yac c' āpaḥ praviśya channam āsatā
 vibudhānām kṛtaṃ karma tac ca sarvaṃ śrutaṃ tvayā.
 Pracchannaṃ c' āpi dharmajña Hariṇ" āri|vinigrahe
 vajraṃ praviśya Śakrasya yat kṛtaṃ tac ca te śrutam.
 Aurveṇa vasatā channam ūrau Brahma'r̥ṣiṇā tadā

ognized, remains. Give us permission to live hidden in that way. Should evil-spirited Suyódhana, and Karna, together with Sáubala, discover us, they will make very bad trouble for our relatives and townsfolk; they are committed and dedicated to that kind of action. Can it be that, once again, we shall be established in our sovereignty, united, alongside brahmins, in our kingdoms?”

VAISHAM·PÁYANA said:

Saying this, his voice full of tears, pure King Yudhi-sh-thira, the Law’s son, overcome by sorrow and grief, passed out. All the brahmins, and his brothers, revived him. Then 10
Dhaumya made a speech of great moment to the king:

“You are wise, king, mild—a promise-keeper who has controlled his senses. Such men are not discomfited, whatever the emergency. In an emergency, even the great-spirited gods have often hidden themselves in various places so as to overcome their rivals. After going to the Níshadhas, Indra lived in hiding in a refuge on a table-top mountain and did the job of subduing his enemies. Before lying in Áditi’s womb, Vishnu, wearing a horse’s head, lived for a long time unrecognized in order to kill the *daityas*. You have 15
heard how he whose form is Brahman* hid in the shape of a dwarf, and with his strides took the kingdom from Bali. You have heard everything that Fire did for the gods, once he had entered the waters and hidden himself. And you have heard, Law-knower, what Hari did to subdue his enemies, having entered Shakra’s thunderbolt and hidden himself there. You have heard, sinless son, what the brahmin seer Aurva did for the gods, lying hidden in his mother’s* thigh.

yat kṛtaṃ tāta deveṣu karma tat te 'nagha śrutaṃ.
 Evaṃ Vivasvatā tāta channen' ōttama|tejasā
 nirdagdhāḥ śatravāḥ sarve vasatā bhuvi sarvaśaḥ.

- 20 Viṣṇunā vasatā c' āpi gr̥he Daśarathasya vai
 daśa|grīvo hataś channaṃ saṃyuge bhīma|karmaṇā.
 Evaṃ ete mah' |ātmānaḥ pracchannās tatra tatra ha
 ajayañ śātravān yuddhe; tathā tvam api jeśyasi.»

Tathā Dhaumyena dharmal|jño vākyaiḥ saṃparitoṣitaḥ
 śāstra|buddhyā sva|buddhyā ca na cacāla Yudhiṣṭhiraḥ.
 Ath' ābravīn mahā|bāhur Bhīmaseno mahā|balaḥ
 rājānaṃ balināṃ śreṣṭho girā saṃpariharṣayan:

«Avekṣayā mahā|rāja tava Gāṇḍīva|dhanvanā
 dharm'|ānugataḥ buddhyā na kiṃ cit sāhasaṃ kṛtam.

- 25 Sahadevo mayā nityaṃ Nakulaś ca nivāritau
 śaktau vidhvamsane teṣāṃ śatrūṇāṃ bhīma|vikramau.
 Na vayaṃ tat prahāsyāmo yasmin yokṣyati* no bhavān.
 bhavān vidhattaṃ tat sarvaṃ; kṣipraṃ jeṣyāmahe ripūn.»

Ity ukte Bhīmasenena brāhmaṇaḥ param'|āśiṣā
 uktvā c' āpṛcchya Bharatān yathā svān svān yayur gr̥hān.
 Sarve veda|vido mukhyā yatayo munayas tathā
 asedus te yathā|nyāyaṃ punar darśana|kāṅkṣiṇaḥ
 Saha Dhaumyena vidvāṃsas tathā pañca ca Pāṇḍavāḥ
 utthāya prayayur vīrāḥ Kṛṣṇān ādāya dhanvinaḥ.

- 30 Krośa|mātram upagamya tasmād deśān nimittataḥ
 śvo|bhūte manuja|vyāghrāś channa|vās'|ārtham udyatāḥ
 Pṛthak|śāstra|vidaḥ sarve sarve mantra|viśāradāḥ
 saṃdhi|vigraha|kāla|jñā mantrāya samupāviśan.

So too Vivásvat, my boy, whose luster is supreme, who lived hidden on earth, and entirely incinerated all his enemies. Living disguised in Dasha-ratha's house,* Vishnu, whose 20 deeds are terrible, killed the ten-headed one in combat. So these great souls, hiding in various places, defeated their enemies in battle. In that way, you too shall be victorious."

Thus the Law-knower was comforted by Dhaumya's words; because of his inherent knowledge, and because he knew the texts, Yudhi-shthira did not falter. Then the foremost of the strong, supremely strong, great-armed Bhima-sena spoke encouraging words to the king:

"Out of respect for you, great king, the Gandíva bowman, with an intelligence in line with the Law, has not done anything violent. Saha-deva and Nácula, whose prowess is 25 terrible, and who have the power to crush their enemies, are constantly restrained by me. We shall not give up what you employ us to do. You direct everything—we shall quickly conquer our enemies."

So spoke Bhima-sena. Then the brahmins, having pronounced the greatest blessings, took leave of the Bharatas, and went each to his own home. Then all the preeminent, Veda-knowing ascetics and hermits departed, in the hope that they would see them again. Along with Dhaumya, the five wise Pándavas rose up, and, taking Krishná, the archer heroes set out.

Having gone, for a reason, only within shouting distance 30 of that place, on the next day those tigerish men, ready for their life in disguise, all familiar with different techniques, all experienced in conference, knowing the time for peace and the time for war, sat down together in council.

NOTES

Bold references are to the English text; **bold italic** references are to the Sanskrit text. An asterisk (*) in the body of the text marks the word or passage being annotated.

- 273.1 The special accenting of **Krishná** on the final syllable is in order to properly differentiate her name, *Kṛṣṇā* (with a Sanskrit feminine ending), from that of the well-known, male, Krishna, *Kṛṣṇa*. **Krishná's abduction**: i.e. the abduction of Drāupadi, the Pāndavas' wife.
- 273.6 KINJAWADEKAR's *bhagavān* emended to *balavān*.
- 273.12 KINJAWADEKAR's *iyam* emended to *ayam*.
- 275.40 **Because he made the worlds cry out**: a play on *rāvayām*, "causing to cry out," so deriving an etymology of Ravana's name from the verbal root *ru*, "to cry out."
- 276.6 **The grandfather**: Brahma.
- 277.26 **Rāghava**: Rama.
- 277.39 **His sandals**: i.e., Rama's sandals, demonstrating the latter's superiority.
- 277.43 **Rāghava**: Rama.
- 277.55 **Trident-bearer**: Shiva.
- 278.13 **Kákutstha**: Rama.
- 278.14 **Performed the water offering for himself**: in anticipation of his death.
- 278.17 **The princess of Vidéha**: Sita.
- 278.19 **Rudra after the stellar deer**: in a well-known myth, Rudra (Shiva) disrupts the gods' sacrifice, which then flees to the sky in the form of a deer.
- 278.28 **Rāghava**: Rama.
- 278.38 **The delight of Raghu**: Rama.
- 278.40 KINJAWADEKAR's *smaret* emended to *smare*.
- 279.11 **He**: i.e., Ravana.
- 279.16 KINJAWADEKAR's *Vaidehīm iti* emended to *Vaidehī neti*.

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- 279.38 **His right arm:** i.e., the demon's.
- 280.38 KINJAWADEKAR's *tārāpatisamaujasam* emended to *tārāpatim iva cyutam*.
- 280.41 **Nándana:** Indra's celestial pleasure garden.
- 280.42 **Ashóka:** a type of tree.
- 280.53 KINJAWADEKAR's *ādytāḥ* emended to *āditāḥ*.
- 281.3 **Ashóka:** a type of tree.
- 281.5 KINJAWADEKAR's *na* emended to *sa*.
- 281.21 KINJAWADEKAR's *opayikī* emended to *aupayikī*.
- 281.27 **Mákara-bannered god:** the Mákara is a mythical crocodile-like animal; one is represented on the banner of Kama, the god of love.
- 282.27 **The son of the Wind:** Hanumat.
- 282.30 **The princess of Mithila:** Sita.
- 282.39 **Yójanas:** according to some calculations, a *yójana* is a distance of about nine miles.
- 282.47 **Son of Vínata:** Gáruda.
- 282.59 **My father:** the Wind.
- 282.70 **The arrow thrown at the crow on Chitra-kuta peak:** an incident in which Rama had saved Sita from a pestering crow.
- 283.5 KINJAWADEKAR's *śatasasrāṇi* (misprint?) emended to *śatasa-hasrāṇi*.
- 283.32 **Kusha grass:** sacred grass used in Vedic ritual.
- 283.38 **Váruna's resort:** the sea.
- 284.3 **Khádira wood:** wood used for making sacrificial posts.
- 284.23 **The joy of Raghu:** Rama.
- 284.28 **Shirísha:** a delicate flower similar to the mimosa.
- 284.40 **Sumíttra's son:** Lákshmana.
- 285.6 **Úshanas:** the preceptor of the demons.

- 285.7 **Brihas-pati:** the preceptor of the gods.
- 288.3 **Husband of Shachi:** Indra.
- 288.17 KINJAWADEKAR's *pāśva* (misprint?) emended to *pāśve*.
- 289.17 **Before he had performed his daily rites:** since, according to Vibhīshana (in the RAMĀYANA), he will be invincible if allowed to complete them.
- 289.27 **Ashōka:** a type of tree.
- 291.4 **Imperishable one:** Yudhi-shthira.
- 291.17 **Pure-spirited god:** Brahma.
- 291.61 **He returned again:** i.e., Rama returned again.
- 292.4 **The thunderbolt-wielder:** Indra.
- 293.9 **Sāvitrī mantra:** a famous and powerful mantra (also known as Gáyatri) addressed to the Sun. Taken from Ṛg Veda 3.62.10, it is supposed to be recited by every male who has been initiated into Vedic ritual at his morning and evening rites.
- 293.10 **Sāvitrī:** the personification of the mantra as a goddess.
- 293.11 **Agni-hotra:** the daily oblation made to the fire, and the ritual named after it. The Sāvitrī mantra is recited as part of this ritual.
- 293.14 KINJAWADEKAR's *apatyāthaḥ* emended to *apatyārthaḥ*.
- 293.15 **Twice-born:** those initiated into Vedic ritual, especially brahmins.
- 293.16 **The Grandsire:** Brahma.
- 293.17 **The Self-existent:** Brahma.
- 294.12 **"Sātyavat":** literally "possessing the truth" (*satya/vat*).
- 294.13 **"Chitrāshva":** literally 'has painted horses' (*citr'/āśva*).
- 295.4 **Kusha:** species of grass, regarded as sacred, and so a suitable seat for a king.
- 295.12 KINJAWADEKAR's *sutaḥ* emended to *sutām*.
- 295.23 For KINJAWADEKAR's *sāvitrīyā glāyamāmāyās tiṣṭhantīyās tu* read *sāvitrīyās tu śayānāyās tiṣṭhantīyās ca*.

- 297.19 **The south:** the direction of death. Yama is Dákshina-pati, “the lord of the south.”
- 297.23 KINJAWADEKAR’s *tatvārthadarśinaḥ* emended to *tattvārthadarśinaḥ*.
- 297.36 KINJAWADEKAR’s *eyam* (misprint?) emended to *evam*.
- 297.34 Status as Yama: “Constrainer”; he constrains creatures and leads them off, but he does so under the constraint of natural law, not because he wants to.
- 297.49 **The Nobles:** lit. the Aryans, the self-designation of those who brought Vedic culture into the subcontinent.
- 297.51 KINJAWADEKAR’s *manonukulaṃ* emended to *manonukūlaṃ*.
- 297.70 **Asmi iti:** with hiatus.
- 297.110 KINJAWADEKAR’s *uttareṇaḥ* (misprint?) emended to *uttareṇa*.
- 299.16 **Kámyaka:** one of the areas in which the Pándavas were living in exile in the forest.
- 300.9 KINJAWADEKAR’s *yogardhirūpavān* (misprint?) emended to *yogarddhirūpavān*.
- 300.38 KINJAWADEKAR’s *vīddhi* (misprint?) emended to *viddhi*.
- 301.16 **Left-handed archer:** Árjuna.
- 304.9 **Chyávana. . . Sukánya:** see “The Forest” 3.122f. (Crit. Ed. 3.121f.) for an account of this episode.
- 304.14 KINJAWADEKAR’s *yatā* (misprint?) emended to *yat*.
- 304.17 KINJAWADEKAR’s *ukta* emended to *ukte*.
- 304.17 KINJAWADEKAR’s *asmat* emended to *asya*.
- 307.13 The verbal root *kan* means “to desire”; *kanyā* is a noun, derived from the root, meaning “young girl” or “virgin.”
- 308.26 **The suta:** Ádhiratha (see 3.309); the designation *suta* shows that he is of mixed caste.
- 309.13 **Vasu-shena:** derived here from the word meaning “valuable” (*vasu*).

- 309.16 **The city named after the elephant:** Hástina-pura.
- 310.18 KINJAWADEKAR's *āyān* emended to *āyann*.
- 310.27 **The very one you want:** Ārjuna.
- 310.38 **He is "Karna":** *karna* means "ear."
- 310.42 KINJAWADEKAR's *Kāmyāśu?* emended to *Kāmyakād*.
- 310.43 Verse omitted from KINJAWADEKAR's ed. (in error?), supplied from Critical Edition.
- 310.43 **Dvaita-vana:** another part of the forest.
- 311.10 **agni-hotra:** the daily oblation made to the fire, and the ritual named after it.
- 312.3 **The Suta's son:** Karna.
- 312.40 KINJAWADEKAR's *anuktaiva tu* emended to *avijñāyaiva*.
- 312.45 KINJAWADEKAR's *sindhuvāraiḥ sacetasaiḥ* emended to *sindhu-vāraiś ca vetasaiḥ*.
- 313.23 **Gandhāra king:** Duryódhana.
- 313.32 **Himālaya, Pariyātra, Vindhya and Mālaya:** mountain ranges, here compared to the four stricken Pāndavas.
- 313.44 KINJAWADEKAR's *praśaṃse puruṣarṣabha* emended to *praśaṃ-set puruṣaḥ prabho*.
- 313.86 **A brahmin is the time for the ritual for the dead:** i.e., whenever a brahmin is available there is an opportunity to perform the ritual.
- 313.89 KINJAWADEKAR's *ārjam* (misprint?) emended to *ārjavam*.
- 313.98 **A stupid person. . . :** in the Sanskrit a single answer is provided to both questions, which can be read in either of the ways indicated in the translation.
- 313.III **A servant:** i.e., someone belonging to the *śūdra* class or estate, which is not allowed access to the Veda.
- 314.3 **The thunderbolt-wielder:** Indra.
- 314.9 **The five:** according to the commentator Nīla-kantha, freedom from passions, restraint, indifference, endurance and meditation. **The six states:** according to Nīla-kantha, hunger and

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thirst, grief and delusion, decrepitude and death.

315.15 **He whose form is Brahman:** Vishnu.

315.18 “His mother’s” supplied.

315.20 **Disguised in Dasha-ratha’s house:** as Rama. **The ten-headed one:** Rávana.

315.26 KINJAWADEKAR’S *yoksyati* emended to *moksyati*.

PROPER NAMES AND EPITHETS

ÁCHYUTA Yudhi-shthira

ÁDHIRATHA Karna's foster father

ÁDITI Vedic goddess of space; mother of the gods

ÁDITYAS a collection of gods

AGNI fire, and the fire god

AJA a king of the Ikshváku dynasty; father of Dasha-ratha; grandfather of Rama, Lákshmana, Shatru-ghna and Bharata

AJĀTA-SHATRU Yudhi-shthira

ÁNGADA a commander in Sugriva's monkey-army; son of Valin and Tará; nephew of Sugriva

ĀPA-STAMBA ancient seer and priest

ÁPSARAS celestial "nymphs"; companions of the *gandhárvas*

ÁRJUNA third of the five Pándava brothers; = Dhanam-jaya = Partha Dhanam-jaya

ÁRUNA the god of the dawn; Jatáyu's father

ÁRUJA one of the Pishácha and demon warriors

ASHVA-PATI king of the Madras; father of Savítri

ASHVINS twin gods; fathers of the Pándava twins, Nákula and Saha-deva, by Madri

ATHÁRVA-SHIRAS name of an Upanishad

AURVA brahmin seer miraculously born from his mother's thigh

AVÍNDHYA a minister of Rávana

BALA one of the monkey-army

BALI a king tricked by Vishnu, in the shape of a dwarf, into giving his kingdom to the brahmins

BHIMA second of the five Pándava brothers; = Bhima-sena = Vrikódara

BHIMA-SENA Bhima

BHARAD-VAJA an ancient seer

BHARATA (I) son of Dasha-ratha and Kaikéyi; younger brother of Rama

PROPER NAMES AND EPITHETS

BHARATA (2) prototypical ruler of northern India; ancestor of most of the characters in the MAHA-BHÁRATA

BHÁRATA descendant of Bharata; Yudhi-shthira

BRAHMA creator god; = the Grandsire; = the Self-existent

BRAHMAN the Absolute, equated at 315.15 with Vishnu

BRIHAS-PATI the priest or preceptor of the gods

CHANDA-BALA one of the monkey-army

CHÁRANAS celestial beings

CHITRÁSHVA “having painted horses”; = Sátyavat

CHYÁVANA an ancient seer; husband of Sukánya

DADHI-MUKHA a monkey general; Sugriva’s uncle

DAITYA one of a group of anti-gods

DALBHYA an ancient seer

DÁNAVA one of a group of anti-gods

DASHA-RATHA father of Rama, Lákshmana, Shatru-ghna and Bharata; king of Ayódhya

DÚSHANA a demon general

DHRITA-RASHTRA the blind Kuru king; father of the hundred Káuravas, including Duryódhana

DHANAM-JAYA Árjuna

DHARMA the personification of the Law (dharma); a god, and Yudhi-shthira’s father

DHARTA-RSHTRAS the Káuravas

DHAUMYA (1) an ancient seer

DHAUMYA (2) family priest of the Pándavas

DHUMRÁKSHA a demon general

DIRGHA-JIHVA a demoness at Rávana’s palace

DRÁUPADI wife of the five Pándava brothers; Drúpada’s daughter; = Krishná

DRONA brahmin warrior; teacher of the Káuravas and Pándavas; father of Ashva-tthaman

DRÚPADA king of the Panchálas; father of Dráupadi

DÚNDUBHI a *gandhárvi* who descends into the world of men as the hunchback Mánthara

DURYÓDHANA eldest son of Dhrita-rashtra; king of the Káuravas

DVI-VIDA one of Sugríva's counsellors, and a general in the monkey-army

DYUMAT-SENA king of the Shalvas; husband of Shaibya; father of Sátyavat

GAJA a monkey general

GANDHA-MÁDANA (1) a monkey general

GANDHA-MÁDANA (2) a mountain in the Himálayas

GANDHÁRA (king) Duryódhana

GANDHÁRVI a female *gandhárva*

GANDHÁRVA celestial beings; companions of the *ápsaras*

GANDÍVA (bowman) Árjuna

GÁRUDA a bird deity; Vishnu-Krishna's "vehicle," or mount; son of Vínata

GÁUTAMA an ancient seer

GAVÁKSHA a monkey general

GÁVAYA a monkey general

GUDA-KESHA Árjuna

GÚHYAKA a celestial being associated with Kubéra

HANÚMAT popularly known as Hanúman; one of Sugríva's counsellors, and a general in the monkey-army; son of Vayu (the Wind)

HARI (1) one of the Pishácha and demon warriors

HARI (2) Vishnu

IKSHVÁKU the first king of Ayódhya; dynasty named after him

INDRA king of the gods; father of Árjuna; = Shakra = Vásava

PROPER NAMES AND EPITHETS

INDRA·JIT eldest son of Rávana; = Megha·nada; known by the epithet “Indra·jit” – “Conqueror of Indra” – because he once overcame the god Indra in battle

ISHÁNA = a form of Shiva, one of the two great Hindu gods (cf. Vishnu)

JATÁYU king of the vultures

JAMAD·AGNYA brahmin with warrior tendencies

JÁMBAVAT the king of the bears; one of Sugriva’s counsellors

JAMBHA one of the *pishácha* and demon warriors

JÁNAKI = Sita

JÁNAKA king of Vidéha; Sita’s father

JANAM·EJAYA a king; direct descendant of the Pándavas; the Maha·bhá·rata is recited to him by Vaisham·páyana

JAYAD·RATHA king of Sindh; brother-in-law of Duryódhana; during their exile in the forest, abducts the Pándavas’ wife, Dráupadi (= Krishná)

JISHNU Árjuna

KABÁNDHA a monster; takes its name from a round-bellied water pot, or cask, which it resembles

KAIKÉYI one of Dasha·ratha’s wives; Bharata’s mother

KÁKUTSTHA “descendant of Kakútstha”; = Rama; = (less frequently) Lákshmana

KARNA ally of Duryódhana; the Pándavas’ older half brother; son of Kuntí and the Sun; foster son of Ádhiratha and Radha; = Radhéya = Vrisha = Vasu·shena

KÁUNTEYA Yudhi·shthira

KÁUSALYA wife of Dasha·ratha; mother of Rama; princess of Kósala

KÉTAKAS a kind of tree or bush

KHARA (1) one of the *pishácha* and demon warriors

KHARA (2) Rávana’s younger brother

KIM-NARA “quasi-man”; similar to *yaksha*, but resembling a man; = Kim-púrusha

KIM-PÚRUSHA = *kim-nara*

KÓSALA country of which Ayódhya is the capital

KRATHA a commander in Sugriva’s monkey-army

KRODHA-VASHA one of the *pishácha* and demon warriors

KRISHNÁ = Dráupadi

KRISHNA descent (*avatár*) of the god Vishnu; allied to the Pándavas

KUBÉRA lord of riches; leader of the *yakshas* and demons; = Vaishrávana

KUMBHA-KARNA “pot-eared”; Ravana’s giant brother

KÚMUDA one of Sugriva’s monkey followers

KUNTÍ adopted daughter of King Kunti-bhoja; wife of Pandu; mother of the three eldest Pándava brothers, and, by the Sun, of Karna; = Pritha

KUNTI = Kunti-bhoja

KUNTI-BHOJA foster father of Kuntí

KURUS (best of the) Yudhi-shthira

KURUS descendants of Kuru; the Káuravas and Pándavas; sometimes just the sons of Dhrita-rashtra and their followers

LÁKSHMANA younger half brother of Rama; elder twin brother of Shatru-ghna; son of Dasha-ratha and Sumitra

LANKA name of an island; Ravana’s capital city on that island

LÓMASHA seer accompanying the Pándavas and Dráupadi

MADRAS people of the North; ruled over by Ashva-pati

MÁDREYA “son of Madri” (Nákula)

MADRI Pandu’s second wife; mother of the Pándava twins Nákula and Saha-deva

MÁGHAVAT Indra

MAINDA one of Sugriva’s counsellors, and a general in the monkey-army

MÁLAVI wife to Ashva-pati

PROPER NAMES AND EPITHETS

MÁLAVA descendants of Málavi

MÁLINI a demoness; mother of Vibhíshana

MANDÓDARI Rávana's favorite wife; mother of Indra-jit

MÁNTHARA Kaikéyi's maidservant; incarnation of Dúndubhi

MANU first man, and progenitor of the human race; archetypal sage

MARÍCHA demon; once a minister of Rávana

MARKANDÉYA ancient brahmin sage; narrator of the stories of Rama and Sávitrí

MARUTS storm gods, forming Indra's entourage

MÁTALI Indra's charioteer

MAYA architect of the *daityas*; earthly counterpoint of Vishva-karman

MÍTHILA capital city of Vidéha; ruled by Jánaka

NÁKULA one of the Pándava twins (brother of Saha-deva); son of Madri and the Ashvins

NALA a monkey general

NALA-KÚBARA son of Kubéra (= Vaishrávana); nephew of Rávana; husband of Rambha

NÁNDANA Indra's garden

NANDI-GRAMA a village

NÁRADA an ancient seer

NARÁYANA name of Vishnu; = Krishna

NIKHÁRVATA a demon

NOLA a monkey general

NÍRRITI goddess of death, evil and dissolution; mother of demons

NÍSHADHAS name of a people

PAKA a *daitya* killed by Indra

PÁNASA a monkey general

PÁNDAVAS the five sons of Pandu, viz. Yudhi-shthira, Bhima, Árjuna, Nácula, Saha-deva; their followers and relatives

MAHĀBHĀRATA —THE FOREST

PANDU heir to the Lunar Dynasty; brother of Dhṛita-rashtra; legal father of the Pándavas; husband of Kuntí and Madri

PANDU'S SON Yudhi-shthira

PANDUS Pándavas

PARTHA DHANAM-JAYA Árjuna

PARTHA “son of Pritha (Kuntí)”: Yudhi-shthira

PARTHAS the three Pándava sons of Pritha (Kuntí)

PÁRVANA one of the Pishácha and demon warriors

PÁTANA one of the Pishácha and demon warriors

PÁTUSHA a demon

PÁULASTYA descendant of Pulástya

PAULÓMI a goddess personifying divine power; daughter of Pulóman; wife of Indra; = Shachi

PHÁLGUNA Árjuna

PISHÁCHA low, flesh-eating demon

PRABHÁVATI a female ascetic

PRÁGHASA one of the Pishácha and demon warriors

PRAHÁSTA Rávana's chief counsellor

PRAHLÁDA a *daitya* who, inter alia, tried to claim Indra's throne

PRAJA-PATI the secondary creator or demiurge

PRAMÁTHIN a demon

PRÁRUJA one of the Pishácha and demon warriors

PRITHA Kuntí

PURAN-DARA “destroyer of strongholds”; = Indra

PULÁSTYA the father of Vaishrávana (= Kubéra) and (as Víshravas) of Rávana, Vibhíshana and others

PÚSHPAKA a sky-going chariot belonging to Kubéra; taken by Rávana, but retaken by Rama, and returned to Kubéra

PUSHPÓTKATA a demoness; mother of Rávana and Kumbha-karna

PROPER NAMES AND EPITHETS

PUSHYA name of an asterism

RADHA foster mother of Karna

RADHÉYA Karna

RÁGHAVA “descendant of Raghu”; = Rama

RAGHU Rama’s great-grandfather

RAKA a demoness

RAMA son of Dasha-ratha and Kausálya; husband of Sita; half brother of Lákshmana; eventual ruler of Ayódhya; either associated with Vishnu or his incarnation

RAMBHA an *ápsaras*; wife of Nala-kúbara

RANTI-DEVA Sánkriti a king of the Lunar dynasty who spent his wealth on sacrifices (and so on giving to priests)

RÁVANA ten-headed demon-king; ruler of Lanka; son of Víshravas and Pushpótkata

RÓHINI a lunar asterism

RUDRA Vedic storm god; later = Shiva

SHACHI (husband of) Indra

SADHYA celestial being

SAHA-DEVA one of the Pándava twins (brother of Nákula); son of Madri and the Ashvins

SHAIBYA wife of Dyumat-sena; mother of Sátyavat

SÁINDHAVA “coming from the country of Sindh (Sindhu)”; Jayad-ratha

SHAKRA Indra

SHÁKUNI king of Gandhára; uncle of Duryódhana, for whom he wins the rigged dicing match against Yudhi-shthira

SHALVA people ruled over by Dyumat-sena

SAMPÁTI vulture king; son of Áruna; brother of Jatáyu

SHARA-BHANGA a seer

SÁRANA demon; one of Rávana’s counsellors

SHATRU-GHNA son of Dasha-ratha and Sumíttra; younger twin brother

MAHĀBHĀRATA —THE FOREST

- of Lákshmana; half brother of Rama and Bharata
SÁTYAVAT son of Dyumat-sena and Shaibya; husband of Savíttri
SAUBALA Shákuni
SAVÍTTRI (1) daughter of Ashva-pati; wife of Sátyavat
SAVÍTTRI (2) name of a mantra, personified as a goddess; = Gayátri
SHIBI AUSHÍNARA (1) an ancient seer
SHIBI AUSHÍNARA (2) a king renowned for his liberality and unselfishness
SIDDHAS ascetics who have acquired great powers; equivalent celestial beings
SITA wife of Rama; daughter of Jánaka; princess of Vidéha; = Jánaki
SHIVA one of the two great Hindu gods (cf. Vishnu)
SHRI goddess of prosperity
SUGRÍVA the monkey-king; younger brother of Valin
SHUKA one of Rávana's counsellors
SUKÁNYA young wife of the ancient seer Chyávana
SUMÍTRA wife of Dasha-ratha; mother of Lákshmana and Shatru-ghna
SHURA a Yádava; father of Vasu-deva and Pritha (Kuntí)
SHURPA·NAKHA demoness; Rávana's younger half sister
SURYA (god of) the sun
SUSHÉNA a monkey-general
SUVARCHAS Agni
SUYÓDHANA Duryódhana
SVAR·BHANU demon associated with darkness and eclipses
TALA·JANGHA an anti-god
TARA a monkey-general
TARÁ female monkey; daughter of Sushéna; wife of Valin (then of Sugriva); mother of Ángada
TRI·JATA a demoness

PROPER NAMES AND EPITHETS

TUNDA a demon

ÚSHANAS the priest or preceptor of the demons

VÁISHNAVA constellation governed by Vishnu

VAISHAM·PÁYANA pupil of Vyasa (seer and “author” of the epic); recites the MAHA·BHÁRATA to Janam-ejaya

VAISHRÁVANA = Kubéra

VAIVÁSVATA descendant of Vivásvat; Yama

VAJRA·BAHU a monkey warrior

VAJRA·VEGA a demon

VALA demonic being defeated by Indra

VALIN a monkey-king; ruler of Kishkíndha; elder brother of Sugríva; husband of Tara; father of Ángada

VAMA·DEVA seer; one of Dasha-ratha's ministers

VÁRUNA major god of the Vedic pantheon; in later mythology god of the ocean

VÁSAVA Indra

VASÍSHTHA Vedic seer and priest of the Ikshváku dynasty

VASU·SHENA Karna

VASU·DEVA brother of Pritha (Kuntí)

VASU a class of gods

VATÁPI an anti-god

VAYU god of the wind

VISHNU one of the two great Hindu gods (cf. Shiva); from time to time equated in the MAHA·BHÁRATA with Rama and, in particular, with Krishna

VIBHÍSHANA demon; son of Víshravas and Málini; younger half brother of Rávana

VIDÉHA country ruled by Jánaka

VÍDURA uncle of both sets of cousins (the Kurus and the Pándavas)

VÍJAYA Árjuna

VÍNATA mother of Gáruda

VIRÁTA king of the Matsyas

VIRUPÁKSHA a demon

VISHÁKHA a constellation

VISHRAVAS father of Rávana, Vibhíshana and other demons; cf. Pulástya

VISHVA-KARMAN architect of the gods

VISHVA-VASU a *gandhárva*; emerges from Kabándha's body

VIVÁSVAT "the brilliant one" = the Sun

VRIKÓDARA "wolf belly" = Bhima

VRISHA Karna

VRISHNIS Krishna's "race," and under his protection

VRITRA Vedic demon, the instigator of a universal drought; killed by
Indra

YAKSHAS tree spirits, able to assume any shape

YAMA the god of death

YAYÁTI an ancient king

YUDHI-SHTHIRA first of the five Pándava brothers; = Bhárata; = Partha;
= "best of the Kurus"

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Sanskrit words are given according to the accented CSL pronunciation aid in the English alphabetical order. They are followed by the conventional diacritics in brackets.

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